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Buthelezi argues against further sanctions

Bert Witvoet

TORONTO, Ont. — When the chief of seven-million South African Zulus speaks against apartheid, few westerners disapprove. But when that same chief says that sanctions against South Africa are no longer helpful, people raise their eyebrows.

Mongosuthu G. Buthelezi, Chief Minister of Kwazulu, found that some 500 people who attended the luncheon held at the Harbor Castle Hilton warmly applauded his speech. But outside the building protesters called him a traitor to the black cause in South Africa.

The people who heard him speak inside the building were mostly businessmen, members of the Canadian Club, which had co-sponsored the meeting with the Fraser Institute, a conservative West-coast think-tank. They appreciated Buthelezi's position because he linked a democratic future for South Africa with the politics of negotiation and free enterprise.

Life after apartheid

To dispel any doubt in the minds of his hearers, Buthelezi stressed that throughout his political life he has "fought for the eradication of racist principles in our constitution and in our law." But he warned Canadians that a country like South Africa has to achieve more than the elimination of apartheid. "Canadians must understand that not just *any* means of eradicating apartheid is good enough, unless of course it is totally immaterial to them what kind of society follows apartheid," he said.

Those who wish to overthrow the present government with violent means, are not interested in setting up a multi-party democracy afterwards "in which they have to compete with others for the right to rule the country they have liberated," he noted. Groups like the African National Congress will use the wisdom that shaped the revolution to coerce people into doing what they think is right.

Buthelezi went on to say that he was part of a vast political tradition in black South Africa which seeks to establish a multi-Party democracy. This tradition sees a close tie between democracy and a free enterprise economy. Besides, he said, only a free enterprise system can produce the vast wealth that is needed to employ and feed the black population of South Africa, which is expected to grow to 35-million in the year 2000.

Post-sanctions era

Because he strongly believes in the need for a multi-Party democracy, Buthelezi opposes further sanctions against South Africa. He believes that the sanctions that have been imposed have sent a strong signal to South Africa that the West disapproves of apartheid. "More sanctions will not produce more western morality," he said. "We now actually live in a post-sanctions era."

Buthelezi further argued that sanctions will create greater poverty, which will help the revolution. He also warned that disputes over sanctions divide the people who belong together in the fight for justice. "Sanctions do no amount to political principles. They are practical measures which may or may not achieve their objectives."

In order to relieve the poor who have to pay the price for sanctions, he called upon the West to step up humanitarian aid to the victims of apartheid. That in itself would tip the scale towards a non-violence in South Africa, he believes.

He ended his speech by pointing out that protest politics often precludes negotiations with government. And the only alternative to negotiation is revolution, he said.

Thinkbit

A teenager to his parents: "Mom and Dad, please leave the room so we can fight in peace."

It happened in the G. Hoekstra family in St. Catharines, Ontario.

Calvinist Contact

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Students meet sailors in Montreal Harbour

MONTREAL, PQ — This fall three groups of Redeemer College students, on three different weekend jaunts, experienced an encounter with seafarers. More than merely visiting the Seafarers Centre the students actively participated in its outreach.

Ideally located on the waterfront in a beautifully-renovated stonefaced building, the Seafarers Centre, in its first year of operation, the Seafarers has already acted as a spiritual harbour for hundreds of sailors.

The students soon discovered that the Centre, administered by the Ministry to Seafarers of the Christian Reformed Church, is not just a shoddy Tourist Information booth. Walking through the front door of the 19th-century structure, visitors are treated to a voluminous open area, modernly furnished, and large enough to accommodate hundreds of seamen.

It was here that Redeemer students met with Padre Barend Biesheuvel, Pastoral Assistant to Rev. and Mrs. Uittenbosch. The students were also introduced to John and Marion VanderMeer-Snyder of Oshawa/Whitby who have volunteered the first year of their marriage to the Ministry of Seafarers, to function as "Houseparents."

It wasn't difficult for the visitors to endear themselves to Padre Barend, as they accompanied him through the harbours and onto the ships, extending invitations to the seafarers. They could not but admire the effectiveness of his inducements as he had the Seafarers'

Continued on page 5 ...

Redeemer College students assisted Padre Barend as he made several calls on ship, inviting the sailors to the Centre. From l. to r.: Padre Barend, Joanne Lenos, Howard Lenos, Wayne Miedema, Dan Veldhuis, Beth-Ann Bakker, Jim Huinink, Greta Kaastra, Rob VanderStelt, Rosanne Lenos and Sharon Top.

Mennonites settle in Nova Scotia

Anne Hutten

NORTHFIELD, N.S. — Over the past two years, over 30 Mennonite families have settled in Nova Scotia from Belize, Central America. The group has roots in Manitoba, where postwar militarism initially caused them to look for a peaceful haven in Mexico almost 40 years ago.

After a decade there, and two decades in Belize, half a dozen families chose Nova Scotia as their new home. They bought a 2600-acre property at Northfield, Hants County, and moved into the abandoned farmhouses which still stood. Others have followed, and the land has been divided into parcels ranging from four to 92 acres.

Work patterns

Mennonites have traditionally chosen a rural way of life, and the Northfield group is no different in that respect. Several have begun farming, mainly with cream quotas, laying hens and market gardens.

Most still rely heavily on outside work. Walter Penner, the community's business leader, drove an old school bus all summer, transporting himself and others first to the area's strawberry fields, then to lowbush blueberries, and finally to apple orchards in the Annapolis Valley.

In a culture which sends children to school only through grade eight, most families have several teenagers who can work for wages. All money earned goes to the parents until the children are 21, a tradition not unfamiliar to older Dutch immigrants.

New beginnings

The community built a new church this past year, after worshipping in a renovated horse barn for the first while. The church is not finished upstairs, and services are held in the basement, with woodstoves as the only source of heat.

Three separate schools within the community are taught by elected teachers, one of whom, Martin Penner, also serves as an elected minister of the church. New houses are being built, most of them a generous size to accommodate the group's large families.

Within the last several months, a couple more families have arrived from Belize who have not joined the group, but settled in the Annapolis Valley. Both the Henry Friesen and Henry Penner families are sending their children to Kings County Christian School.

They could form the beginning of a second, more loosely-knit Mennonite community in the province.

In this issue:

Tobacco companies are trying to hook kids p.8
Christian Counselling Services held a special celebration p.10
A young singer lets go of his independence p.11

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Remember the seventh day, to keep it profitable

I don't understand why Christians get so upset about stores being open on Sundays. Isn't all of life religion? Surely shopping is religion, and as such a very appropriate activity for Sundays. Handing out money is also an activity well suited to the Sunday. Whether you place money in the collection plates or in the hand of a store clerk, it all comes down to the same thing — you are making someone else happy. You're bound to be even more generous in the store than you are in the church.

And what with those lovely Christmas hymns playing in the background over the noise of preying (that should be praying) shoppers, why it allows one to briefly meditate on the significance of Christmas while deciding between two top-of-the-line microwave ovens. It would be handy if the department stores installed a few kneeling benches, preferably in front of a revolving display. That would greatly enhance the spirituality of the shopping experience.

And as for breaking up the family with stores open on Sundays ... what utter nonsense! Why, you're bound to run into at least one family member during the course of the day. The other Sunday I was eating a snack in the restaurant where daughter Mary is a waitress, and we had an absolutely fascinating chat while she was brushing past with orders. And wouldn't you know it, an hour later I waved to my wife Matilda who was stocking shelves at A&P. It never rains but it pours.

What I don't understand is why some people begrudge me this simple pleasure of looking for Sunday bargains. If they don't want to shop, they can stay home. Nobody forces them to go shopping. My neighbour is a oncer when it comes to Sunday shopping, but I don't look down on her. Live and let live, I always say. And if people don't want to work on Sundays when called upon, why let them look for a job elsewhere. It's a free country.

As long as they don't think that I am less religious than they are. Why, just the other day I was resting for a few moments in between sprees on one of these comfortable benches they have in the mall. It reminded me of my youth, when I used to sit in church between my father and mother. The minister would preach about fountains of life. Wouldn't you know it, right in front of me, in that commercial sanctuary, was this lovely fountain spouting water with a never-ending variety of sprays. When it spouted high, I thought of man's pride; when it barely bubbled over I thought of the beauty of humility. It was a lovely sermon on life, and it gave me enough energy for another two floors at Simpson's.

When it's time to go home, I always have that same feeling that a certain hymn so appropriately describes: "There shall be parcels of blessings, this is the promise of Fraud (1 Timothy Eaton, verse 6).

As I waddle to the car, weighed down by bags filled with newly-acquired possessions, I softly sing, "My yoke is easy, and my burden is light." And I thank my lucky stars that Canadian governments are so lax in prosecuting violators of Sunday laws. Blessed is that country where people can flout the law in exchange for a light fine. I send up a little prayer to the big supermarket in the sky for the Getties, the VanderZalms, the Petersons and the Buchanans.

Then, before I get into the car, I stand at attention with all other shoppers and workers, while the loudspeakers blare their last farewell to the fed multitudes:

Remember the Sunday, to keep it profitable.
Six days you shall make money, and do all your boring work:
but the seventh day is a shopping day to the big corporations;
in it you shall not miss a chance to work or shop in stores,
you, or your son, or your daughter,
your male staff and your female staff,
or your delivery vans,
or the unwelcome guest who unexpectedly drops in to stay at your house;
for in six days the investors and owners worked in their stores and displayed all that is in them,
and kept the business humming on the seventh day for extra profit;
therefore the government blessed the shopping malls,
and desecrated the Sunday.

Letters

Much to learn about maleness and femaleness

Your editorial of November 21 regarding headship raises some very interesting questions. I would sure like to see some more discussion on the male/female issue in our circles. The sentence, "We don't know all that much about what it means to be male and female" is all too true. Maybe that's why the headship issue also remains so inconclusive.

I'd like to recommend a book that can give some beginning insights into maleness and femaleness. It's called *The Invisible Partners* by John Sandford and has been out for quite some years already. This author gives some interesting insights into inner realities of which "we Calvinists" are quite ignorant. I have personally found them very helpful. In conjunction with this book one should also read his books entitled, *The Kingdom Within* and *Healing and Wholeness* for a more complete picture.

Each other's mirror

Sandford asserts that the qualities of maleness and femaleness reside in each one of us, which he calls the *animus* and *anima*. Men need to integrate female qualities and women male qualities. The qualities of maleness and femaleness, I believe, point to deeper realities, but it is helpful at this point to designate them as such.

As I see it, maleness and femaleness *together* make a whole, and while on earth we have each other to learn from. Unfortunately, men and women have so often been polarized that little "cross-fertilization" of our inner selves has taken place. In heaven, we won't need the mirroring of our opposite, for each one will be complete in him/herself. Maybe that's why Jesus says there will be no marriage in heaven!

Feminine contribution

The sentence in your editorial "... I see too many traditional males stuck in a wrong kind of masculinity" reflects the lack of such integration. To balance the picture, women too are often caught in a wrong kind of feminity. But the feminine, oppressed and undervalued, and thus underdeveloped, has a great contribution to make to our male-oriented denomination and society. There's a wealth of insight to be shared on this.

That's why the headship issue, traditionally understood, makes women (and some men) squirm. I believe there is a healthy, liberating view of headship, but we must first come to terms with our inner natures. Our "reformation zeal" should also embrace that area of life.

Corrie VanderWekken,
Edmonton, Alberta

Headship no problem for diligent Bible readers

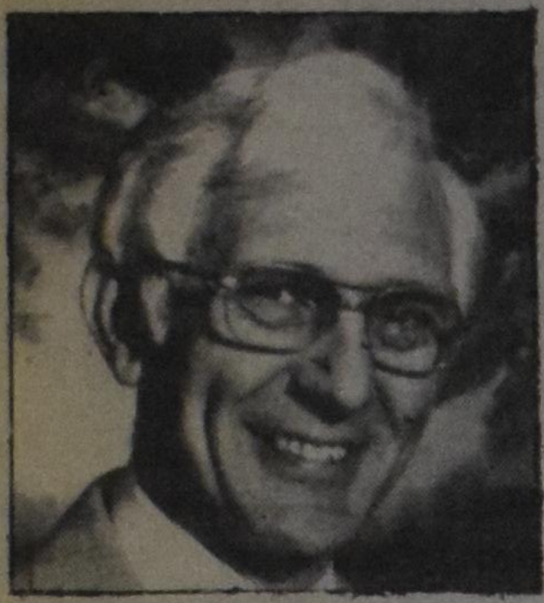
After reading the editorial in C.C., Nov. 21, 1986, I have come to the conclusion that there seem to be Christians who have difficulties concerning the matter of headship and are asking, "What do we mean by headship anyway?" They have a hard time explaining how it functions.

Faith and love are also hard to explain, but it does not have to be a handicap for a diligent Bible reader. To be honest, I have a problem with those who have that problem.

It is time that there are things in a Christian family, which still-in-love, married parents have to discuss together. For example, they can discuss which college their children should attend, or if they should shop at A&P or go to a store which is closed for Sunday shopping (just to mention a few) The list can be made much longer.)

But finally, in a Christian family, it just takes a short question by either one

SKYLIGHTS/WILLIAM R. RANG



At Christmas time I am one of the happy ones. When I celebrate His birth, I feel at ease and consider myself a person who has opened his doors wide for Him.

No room

Christians are a people who are abundantly happy when they celebrate the coming of their Lord into the flesh. Of course, they have every reason to be thankful. God so loved the world.

However, too often we fail to realize that Christmas has its own sadness. The apostle expressed it by using just two words: no room. I don't know what caused the innkeeper to refuse lodging to Joseph and Mary. Some commentators speculate that there might have been political reasons. Others, thinking of the laws of purification, feel that the innkeeper just did not want a baby to be born in his establishment. Whatever the reason, there was no room. No room for Jesus who hadn't even appeared in the flesh yet.

At Christmas time I am one of the happy ones. When I celebrate His birth, I feel at ease and consider myself a person who has opened his doors wide for Him. Yet Christmas is only a small fraction of the calendar year. What about the other 300 and roughly 60 days? Am I a door opener? Or is Jesus standing outside the door of my heart saying, ''Behold, I stand at the door and I knock''? (Rev. 3:20) In other words, are there days or situations in which I, too, hang the ''No Room'' sign for Him to see? Are there decisions, enjoyments, thoughts in my life that do not allow His presence? Are there sins of commission and omission that lock Him out?

I've asked myself this question many a time. This Christmas I am asking you this question. It needs an answer from the heart for it is a terribly urgent question. Without an answer before God, you and I cannot celebrate Christmas.

We need to be prepared for His coming.

We also need to be prepared for His return.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Was the questioner of 1951 a prophet?

*The November 7 issue of **Calvinist Contact** ran a story by Tymen E. Hofman entitled ''The seminary released a class of 'dummies.' '' In it the author mentioned that he and two other candidates were examined by Classis Pacific and that one minister asked them for their views on creation. The candidates took the same position Kuyper and Bavinck had espoused earlier; namely, they rejected six 24-hour days and a 6,000-year-old earth. The questioner was unhappy with this answer and warned the church.*

One of our readers, a former science teacher, takes issue with Hofman and agrees with the questioner of Classis Pacific. Tymen Hofman replies to his letter.

Dear brother Hofman:

In your November 7 article I read ''Although we took position with Kuyper and Bavinck in rejecting six 24-hour days and a 6,000-year-old earth, the questioner with emotion that brought tears of concern, declared that it was a sad day for the church when candidates could take such positions.''

Now, 35 years later, it is clear that the ''questioner'' was a prophet. See what a mess the Christian Reformed Church is in with professors in the sciences at Calvin College brazenly denying Genesis 1-11. It is ''myth''!! And they receive support from theologians.

In my teens and twenties I was weaned and fed on Kuyper and Bavinck. And I challenge the idea that they rejected the six 24-hour days. That is a wishful interpretation of their unclear stand, which left open certain options.

As a scientist I never felt the need or the urge to reject the clear teaching of scripture regarding the six 24-hour days and a rather young earth. The Genesis revelation is confirmed by God's finger in the decalogue. Faithful believers enlighten scripture with scripture. The ''for in six days Jehovah made heaven and earth'' should definitely ''shut up'' even Kuyper and Bavinck (and a lot more!).

Secular thinking

As a committed believer I keep asking ''Why would anyone want to reject the six 24-hour days and the young earth?'' ''WHY??'' So far I have found only the answer that it is because secular thinking has poisoned the mind of the person who rejects.

It was my personal experience in The Netherlands that ministers ditched the reading of the Ten Commandments on Sunday because they agonized over the hypocrisy of reading ''for in six days the Lord made the heavens and the earth'' one moment, and rejecting the same information from Genesis in the sermon, under the guise of ''fulfilment of the Law.'' The Heidelberg was ditched next as being an anachronism.

It does not take 20-20 vision to recognize similar trends in the CRC.

Wolves in sheepskin

If for 35 years you have preached and taught Kuyper and Bavinck instead of the finger of God confirming on the two tablets what He revealed earlier in Genesis, how saddened must the Holy Spirit be. How many listeners have been misled?

And the great sin in training the clergy still goes on by giving more value to the fantasies (theories, hypotheses, etc.) of some scientists and more value to theological heresies than to the clear revelation recorded in the Bible. Calvin College seems to be no exception (or is it?).

Some scientists claim to be Christians but they big-mouth the same secular ideas and philosophies as the unbelievers, thus becoming wolves in sheepskin. It is noteworthy that several highly qualified scientists who become Christians also became fully committed to the six 24-hour days and a young earth as an absolute part of the whole redemption revelation.

And ''praise the Lord'' for a theologian like Linnemann recanting all her liberal denial of scripture and turning full-cycle to absolute acceptance of the whole revelation (including history, natural information, etc.) Others, like Harrison, more recently Pinnock, have ''rejected'' their liberal past.

Where do we go from here? Repent and trust only, only in what the Bible says in straightforward ways to the common believer. Accept the Holy Spirit as author and let no theologian or scientist separate us from the Lord!

Let us grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever. (2 Peter 3:18)

Shalom,

J.W. Bakker,
Hamilton, Ontario

Response by Tymen Hofman can be found on page 12.

of the parents, where often the man shows the direction to go and not even in a ''bossy'' way. (Please read: *The Mark of a Man* by Elisabeth Elliot)

When in a family the wife is undecided or has no preference, then the man makes the decision.

With God's Word in our hearts, there should be no difficulty with ''head-ship.'' Then both know that marriage is a *loving* relationship.

Is partnership biblical terminology?

E. Ennema,
Townsend, Ontario

A different mirror

One of our readers wishes to hold up a mirror to the author of ''A look in the rearview mirror,'' Dr. Rem Kooistra. Here follows his letter to Kooistra:

Reverend Doctor:

At our latest semi-annual meeting of the Canadian League of Old Old-Timers (popularly known as the CLOOT Society), the article ''A look in the rearview mirror'' was reviewed by the executive of the organization.

The section dealing with the body of immigrants (called the old-timers), which we represent, impressed us to the extent that I, as president of the CLOOT Society, have been empowered by the members-at-large to offer you a membership in our ancient organization.

It was decided unanimously that you richly deserve this honour by virtue of the finesse you displayed in the art of rudeness, which we prize highly. You sir, zeroed in the otherwise flawless escutcheon of the old-timers. ''They were rude!''

With absolute and scholarly objectivity you ignored all else! I am sure that the many services provided by the old-timers to the ''new immigrants'' did not escape your attention, but you felt duty bound to ignore them. On the contrary, with characteristic Dutch candour you put your finger on the fatal flaw.

We, sir, stand in awe at your skill and acknowledge you as our master. It will indeed be a pleasure to our society to welcome you as a fellow ''CLOOT.''

For the ancient and honourable society of the CLOOT,
President and founder
A.E. Tigchelaar Senior,
Grimsby, Ontario

Society

Keeping watch over Morgentaler's clinic

Bert Witvoet

Two more weeks of picketing before the world celebrates the birth of Christ. Two hundred more unborn children killed at Morgentaler's clinic.

The knowledge of this dreadful irony is not lost on the 50 or 60 men and women who shuffle past the Toronto clinic and back again during the 24-hour vigil that started Tuesday, December 9, at midnight.

From time to time the protesters stop their pacing to gather for prayer and singing. The Christmas hymns can in all likelihood be heard inside 85 Harbord Street — "All is calm, all is bright 'round yon virgin mother and child! Holy infant so tender and mild, sleep in heavenly peace."

Second anniversary

Only two kinds of signs are in evidence today to keep the message simple: "Justice for the unborn" and "We mourn the babies killed here since December 10, 1984." The vigil was called to coincide with the second anniversary of the opening of the Morgentaler clinic.

On television that night one can see the celebration inside the clinic — roses, wine and cheers. The commentator says that nearly 5,000 abortions have been performed at the clinic since December 1984. The camera focuses on Dr. Henry Morgentaler. He speaks about the rights of women.

Rachel mourning

Outside in the cold, such women quietly file past the steps. They seem to bring back echoes of Rachel mourning her lost children in Bethlehem. Does it occur to any of them that they might be up against a modern-day Herod?

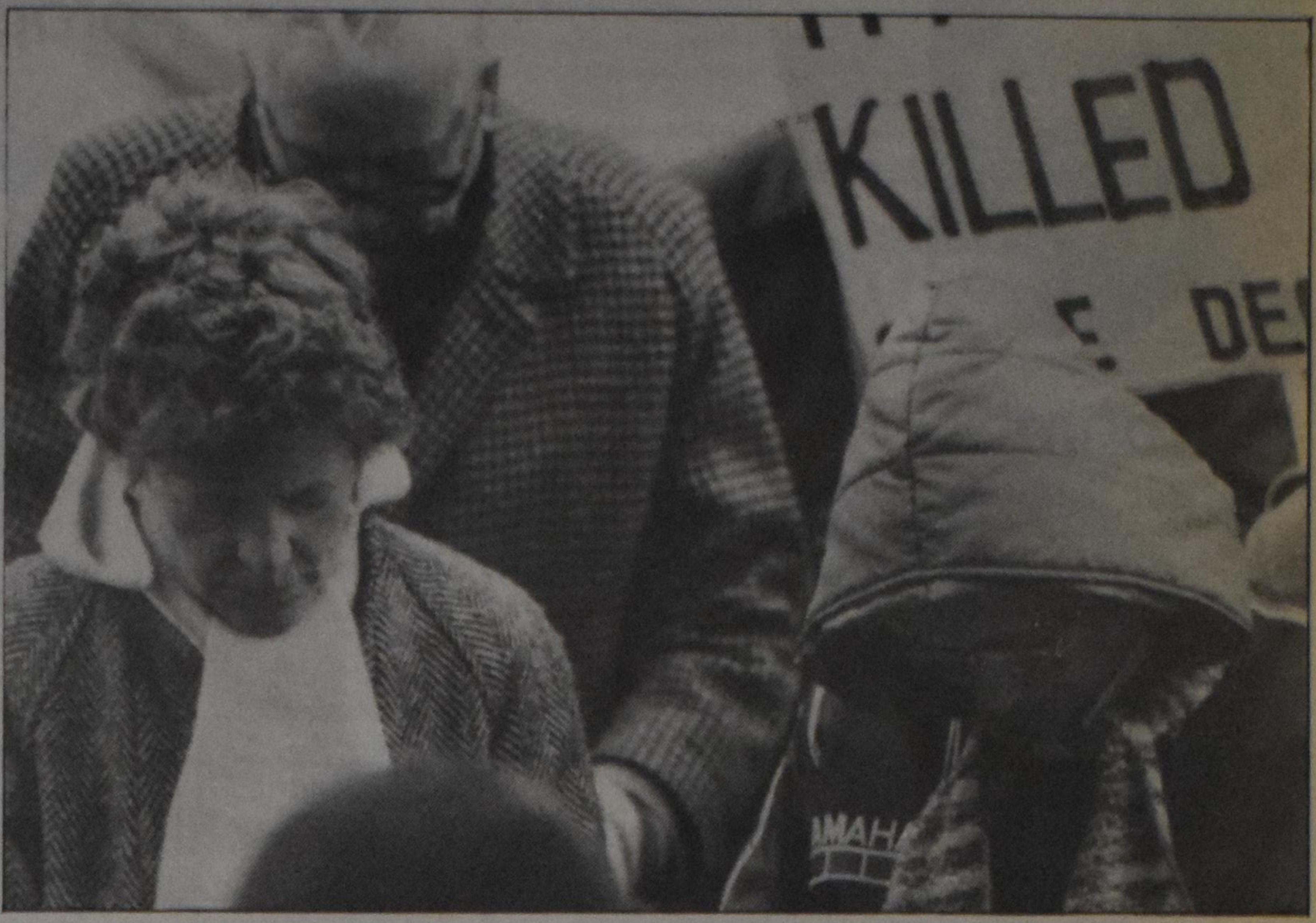


Photo: Bert Witvoet

Photo: Bert Witvoet

A pastor leads in prayer. He reminds the Lord that His arm is not shortened and that He can put a stop to this "senseless slaughter." He prays for the governments who are responsible for what goes on in clinics and hospitals. He prays that those who work in the abortuary may be converted. His "Mindful of our own sinfulness, we ask all this in Jesus' name, Amen." is almost drowned out by a passing truck.

And then it's back to the picketing again, while some take a refreshment break in the "Choose Life Canada" facility next door.

Modest success

Hermina Dykxhoorn from Brampton is one of several faithful Campaign Life people who keep on coming back to 85 Harbord Street to put pressure on the politicians and to counsel young women planning an abortion.

The success rate in changing someone's mind is about two or three a month, she thinks. That may not sound like much when one realizes that the clinic performs about 10 or 15 abortions a day. But she adds that the facility can do 30 or 40 abortions daily. She and others feel that their efforts have kept others they don't know about from making full use of the facility.

Those who change their mind receive counselling and further care in a home, if they wish.

Moments of joy

Hermina recounts the story of how Dan, one of the Campaign Life counsellors, talked to an illegal immigrant woman seeking an abortion. Her reason was to avoid detection by the authorities through hospital records. (According to Hermina, many of Morgentaler's clients are illegal immigrants.) Dan followed her to the backdoor of the clinic and, falling on his knees, he pleaded with her not to have the abortion. The woman changed her mind. She is now taken care of in a home, awaiting the birth of twins. She is very happy with her decision not to have an abortion, having been assured that there will be no contact with the government.

Another time Campaign Life workers were able to change the minds of a Vietnamese couple. Because this couple had to send $200 to Vietnam each month in support of their relatives, they felt they could not have anymore children. A doctor has put the couple up in his house. Someone else is sending $200 a month to Vietnam, and the couple have had their baby. They are very happy with the outcome of their ordeal and have even joined a Christian church.

These are the highlights that keep people like Hermina Dykxhoorn and many others from losing courage as the cold winter months approach and the years of legal ambiguity on the question of abortions drag on. According to Hermina, almost half the people that show up for picketing around the Morgentaler clinic are Roman Catholic and the other half, Christian Reformed, with a smattering from other denominations.

But the denominational differences seem to melt when they unite in a common purpose. They feel one because they confess that God is the Creator of all forms of life.

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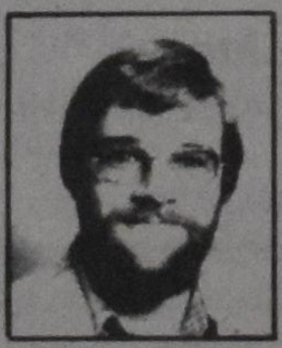
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Pressreview

Carl D. Tuyl

Never mind all kinds of crises in Washington, forget earthquakes and famine, as well as Christmas sales in your friendly loan-sharking department store; it is still Canada Post that topped everything in media coverage. The new super mailboxes are 100 per cent lemons. Anyone can open them with anything, except under freezing rain conditions, when no one can open any box. In the measure that rates go up, the quality of service at Canada Post keeps going down, which is part of Canadian folklore.

★★★

Now with Mr. B. Mulroney it is the other way around. The more service he promises, the farther down his popularity sinks. Mr. B. Mulroney does not like that and he makes valiant efforts to reverse the trend. In addition to hiring Dalton Camp to give his image a complete overhaul, he talked to the press. He is not overdoing it though. Last week's press conference was the first one since April. All that silence does not particularly endear him to the gentlemen and ladies with notebooks and taperecorders. Another effort by Mr. B. Mulroney to improve his image was the mailing of awefully cute Christmas cards, complete with offspring and spouse. I did not get one. That is two years in a row he forgot me.

★★★

Mr. Don Boudria, who was elected member of parliament by people in Eastern Ontario, has taken upon himself to be the gadfly who checks Mr. B. Mulroney's expenses. Mr. Don Boudria presents us now with the actual expense account of the so-called Shamrock Summit (remember: "When Irish Eyes Are Smiling?") The party did run up a nice tab: $2.6-million. But then again we were rewarded with that unforgettable duet, weren't we? I suspect that the eyes of both singers are smiling a bit less these days. My own title for that summit was "The Babble of Ballyhoo and Blarney." Subsequent developments have shown that to be an appropriate epitaph.

★★★

Public opinion polls are getting as boring as the minutes of a Temperance Society. Liberals ahead in popularity, the NDP up in Quebec, and the PC's on the slide. Big deal. What else is new?

★★★

Last year this column (first in your heart) signalled the fact that the Canadian Arctic waters were busier with submarines than a doughnut shop at lunch hour. When asked about it our Minister for Foreign Affairs hemmed and hawed his way through a long "no-comment" answer.

★★★

It is rumoured, and no one less than Allan Fotheringham did the rumouring, that the Gotliebs will stay in Washington. That is, of course, if the budget can stand another Gotlieb stint. Ah well, it's only money.

★★★

The government is continuing to — let me coin a word — bilingualize its departments, agencies and ministries. People aiming at a career in government service should be bilingual if they want to get ahead. Maybe the schools of the Christian Schools International in Canada should become bilingual. Not really maybe, come to think of it.

★★★

The streets of Paris looked like a battlefield. I always wonder what would happen to these demonstrations if both the press and the police stayed away.

★★★

The White House is in disarray, but you can read that in the papers for yourself. There is hardly anything else on the front pages.

★★★

In Lebanon people continue to kill each other with monotonous regularity, as is the case in the Iran-Iraq war.

★★★

Liquor stores in Moscow may stay open longer and Gorbachev's anti-booze campaign seems to fizz out. But *Pravda* proudly announces to all of us that "The party vanguard, including members of the ruling Politburo and the 307-member Central Committee, have sworn off drink to set an example." If you believe that, you had better be on your guard against charity swindlers that regard Christmas time open season for suckers.

★★★

Perhaps one more remark applicable to the season. A quote of Virgil: "Beware of Greeks bearing gifts." The strings which wrap your gift are longer than you think. That last sentence is a verse from the Book of Proverbs of Carl the Preacher.

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Cinema summaries

Marian Van Til

The Color of Money

Rated AA
Stars Paul Newman, Tom Cruise
Directed by Martin Scorsese

The Color of Money presents a specialized world — that of the professional pool players' circuit. It goes without saying that playing pool for a living isn't high on the list of occupations Calvinists approve of. That life evokes thoughts of hard, unsavory characters, sparse, smoke-filled pool halls and booze and women as diversions.

The film explores that world — the myths and the facts. It wows viewers with plenty of astonishing pool playing but concentrates on the relationship between a savvy, retired pro (Newman) and the amazing kid whom he helps to the top. Perhaps like the game itself, the relationship is a slippery one, with unexpected turns along the way provided by both characters. There's genuine affection between the young ace and his mentor but the drama is provided by the fact that both men possess the impenetrable ego and love of easy-won money that reside in the hearts of con men everywhere. Neither man is entirely likeable nor easily understandable. Director Scorsese expertly explores his characters strengths and foibles against the backdrop of a pool player's world. He provides an ambiguous ending, obviously preferring to withhold judgment, letting viewers decide the morality of the characters' actions. Some Christian viewers may find that unsettling; it's bound to provoke lively discussion.

Students meet sailors in Montreal

... continued from page 1.
van sagging with Algerians, Yugoslavians, Brazilians, Scandinavians and even Russians en route to the Centre.

Once in the Centre, students assisted the sailors, answering many questions and helping them out with long distance calls. The seafarers were also quick to utilize the Centre's small shop which sells various necessities such as soaps and stamps. The sailors were soon competing with the students on the ping pong tables while others lounged in front of the television.

Dutch help disarm Russians

During one of these weekends the Centre sponsored a soccer match between sailors of a Russian and an Algerian ship. (As a majority of Dutch Redeemerites were kicking in the same direction as the Algerians, Russia was downed 3-1.)

The Russian men are usually not encouraged to go to the Seafarers' Centre, but after the game, most of them participated in the evening's activities, allowing the students to share their perspectives with the Socialists.

It was in this general setting that the students took the opportunity to share their faith with the nationalities of the world. As some of the men's knowledge of Christ was limited to an obscenity, the students had their work cut out for them. Stumbling through language barriers and cultural differences, the students had to answer some tough questions from their intransigent counterparts.

It was not difficult for the students to recall Rev. Uittenbosch's prayer that morning in the church basement where they had spent the night. He had asked for the guidance of the Holy Spirit, acknowledging that man's efforts alone fall on deaf hearts.

Students lead singing

The weekend culminated with a Sunday evening service on the second floor of the Centre. The small chapel is a perfect setting not only for quiet meditation, but also for singing voices, and the Redeemer students led with numbers that left even the most fastidious sailors grinning. Their music crossed language confines and unscrambled cultural distinctions.

The conversation in the van was non-stop on the return trip to Hamilton. The young people were deeply enriched by the adventure — an adventure which introduced them to a mosaic of cultures — an experience which served to remind them of their deep and rich heritage — an encounter which pointed to the miraculous grace they have received.

An annual trip to the Seafarers Centre would not be inappropriate. The Centre is located on 201 Commune St. West in Old Montreal, H2Y 2C9. It's worth the drive!

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Church

Pastoral Pondering
We are the children

Rev. Henry Getkate

Where did the church lose its appeal to the public? When and how did the church, ministers and pastors become irrelevant in the minds of so many?

The public still calls on us at critical and/or important times, like weddings and funerals and in crises. Many people attend worship services for Christmas and Easter. Even the advertising geniuses recognize a good thing. Since Christmas carols stir the souls of shoppers, we hear them everywhere for almost two weeks — about all the Noels we can take.

It may seem strange that at Christmas, Easter and special times people do go to church — that is *most people who ever did* go to church. But it is significant that they go to the church where as a child they first learned about Jesus.

The children's sermon

In one of His sermons (Matthew 18), Christ took a child and placed it in their midst, a little boy or girl, maybe three-years-old, maybe in diapers. And He said, "Truly, I say to you, unless you turn and become like children, you will never see the Kingdom."

In the congregation I serve we did away with the children's sermon last winter. At our annual meeting the congregation demanded its reinstatement because many very intelligent and mature Christians insisted they needed this for themselves. A grown man said, "I am a child. I am a grown man but I am still a child. I need the opportunity to worship with the simplicity as of a child. Please have those children's sermons again for people like me and for the younger children also."

I believe it is important for the worshippers to sing sometimes "Jesus loves me, this I know." I believe it is important for the worshippers to know that, for all my education as a pastor, I still accept with child-like faith what the Bible says. They need to hear from me and see in me and other leaders in the church that I believe in Jesus, who came from heaven, who was born of a virgin, who rose on Easter, who ascended physically into heaven 40 days later.

I believe the worshippers should be able to read this in my life. If they cannot, the church is better off without me. I believe they have a right to know what the bottom-line in my life is — a simple child-like faith, which I share with every true believer, with every Sunday school child, big or small.

Except you turn and become like a child, you will not see the Kingdom. Renewal of the church begins with its leaders. Paul said, "Imitate me as I imitate Christ." We ministers are called to lead in repentance and humility and child-like faith. Everyone who so believes will find a new life, or rediscover a new life — a life of joy and peace in Jesus.

Rev. Getkate is pastor of Grace Christian Reformed Church in Cobourg, Ontario.

Study shows more baby boomers are going to church

Ellen Zwart

HARTFORD, Conn. — Will baby boomers begin to fill the churches their parents vacated in the 70's and 80's? A new study shows that in America "many of the prodigal sons and daughters of the 1960's" are returning to churches and synagogues as they take on more traditional family responsibilities and values.

"We are witnessing a resurgence of religious involvement," observes David A. Roozen, associate director of Hartford Seminary's Centre for Social and Religious Research, who directed the study.

The study found 43 per cent of people born from 1945 to 1954 reported attending worship services more than three times each month, up from 34 per cent in a poll of similarly aged adults taken early in the 1970's.

Two principal reasons cited by Roozen for this development are the growing number of 1960's "hippies" who have become parents, and growing political and economic conservatism.

Roozen also noted in his study, which he presented at the November annual meeting of the Society for the Scientific Study of Religion and the Religious Research Association, held in Washington, that "baby boomers" were influencing their houses of worship in a way often upsetting to existing congregations.

"This generation is really strong advocates of participatory democracy and pastors are saying that younger people are demanding a voice," reported Roozen.

Like most trends begun in the United States, this one too will spill over to affect the church-going habits of Canadians, it is predicted.

Foundation laid for Chinese Bible printing press

NANJING, China (EP) — The foundation stone for a printing press that is to print Bibles for Christians in China was laid November 8 according to a report from the American Bible Society.

The press is to be run by the Amity Foundation, a social service organization set up on the initiative of Chinese Christians. When completed in late 1987, the Amity Printing Press will print Bibles, New Testaments, and other Christian literature, as well as some material of a more general nature.

Funds for the machinery, training of personnel, and start-up costs of the Amity Printing Press are being raised by the United Bible Societies (UBS), a world-wide fellowship of Bible Societies.

The ceremony of laying the foundation stone was performed by Bishop K.H. Ting, president of the China Christian Council and of the Amity Foundation. Ting called the press "a model of co-operation between the people of China and people overseas." He added, "This printing press will give priority to the printing of Bibles. I am a Christian and many who have participated in the Amity foundation are Christians. Thus I am particularly glad that this press will enable the Bible to be more widely distributed in China."

Scientists will again examine Turin shroud

PHOENIX, Ariz. (EP) — Several scientists from the University of Arizona are among those chosen to examine a tiny piece of the Shroud of Turin in an effort to determine whether it comes from the time of Jesus. Labs in England, Switzerland and France will also test the cloth.

The cloth, which bears front and back negative images of a crucified man, is believed by many to be the burial cloth of Christ. The Shroud has been examined by scientists previously, and while a minority insisted the image had been painted on, the majority of scientists involved in the study indicated their belief that the image was probably not the work of a human artist.

Cardinal Anastasio Ballestrero of Turin, Italy, has tentatively agreed to allow about two square inches of the 14-foot cloth to be divided among seven labs where Carbon-14 dating will be used to determine its age.

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Brooks-CKBR........9:00am 1340
Edmonton-CHQT.....7:30am 1110
Edson-CJYR.........10:00am 970
Ft. McMurray-CJOK..9:00am 1230
Taber-CKTA..........8:00am 1570
St. Albert-CKST......8:00am 1070

BRITISH COLUMBIA
Abbotsford-CFVR....11:30am 850
Burns Lake-CFLD....9:15am 1400
Kitimat-CJFW........9:30pm 103.1
Masset-CJFW........9:30pm 92.9
Osoyoos-CKOO......8:30am 1490
Penticton-CKOK.......8:30am 800
Port Alberni-CJAV
(Tues.).............9:30pm 1240
Prince George-CJBC..8:30am 94.3
Prince Rupert-CJFW. 9:30pm 101.9
Queen Charlotte City-CJFW
..............9:30pm 92.9
Sandspit-CJFW.......9:30pm 92.9
Smithers-CFBV......9:15am 1230
Summerland-CKSP...8:30am 1450
Terrace-CJFW.......9:30pm 103.1
Vancouver-CJVB.....9:00am 1470
Vernon-CJIB..........9:30pm 940

MANITOBA
Altona-CFAM.........9:30am 950
Boissevain-CJRB.....9:30am 1220
Steinbach-CHSM.....9:30am 1250
Winnipeg-CKJS.......9:15am 810

NOVA SCOTIA
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Kentville-CKEN......8:30am 1490
Middleton-CKAD.....8:30am 1350
New Glasgow-CKEC..7:30am 1320
Sydney-CJCB.........8:00am 1270
Weymouth-CKDY....8:30am 103.1
Windsor-CFAB.......8:30am 1450

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Ajax-CHOO..........9:30am 1390
Atikokan-CFAK.....10:30am 1240
Chatham-CFCO.......9:30pm 630
Brantford-CKPC....10:00pm 1380
Ft. Frances-CFOB....10:30am 800
Guelph-CJOY........9:00pm 1460
Hamilton-CHAM.....7:30am 1280
Kapuskasing-CKAP...9:00am 580
Kingston-CFMK.....10:00am 96.3
Newmarket-CKAN....9:30am 1480
Ottawa-CFGO........8:30am 1200
Owen Sound-CFOS...10:30am 560
Pembroke-CHOV
(Sat.)..........6:00pm 1350
Slt. Ste. Marie-CFYN. 10:00am 1050
Sarnia-CHOK........6:45am 1070
Stratford-CJCS.......8:45am 1240
Wingham-CKNX.......10:30am 920
Woodstock-CKDK....8:30am 1340

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Newcastle-CFAN......9:00am 790
Saint John-CHSJ.....9:00am 1150

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CFCL-Timmins........9:30am 620

QUEBEC
CHRS-Montreal......8:00am 1090
CKLM-Montreal......9:15am 1570
CKCV-Quebec City...7:15am 1280
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Presbyterian Comment

Robert J. Bernhardt

Presbyterian Assembly endorses pause day

In light of some recent developments, it is of interest to reflect on the public position of the Presbyterian Church in Canada on the subject of Sunday observance.

The position taken by the Presbyterian Church is based on and reflects the position set forth in her historic doctrinal standard "The Westminster Confession of Faith." Interestingly, the Confession devotes a whole chapter to the subject — "Of Religious Worship, and the Sabbath Day."

In the Confession the expectation is expressed that faithful obedience to God in this matter will involve believers in a "holy rest all the day from their own works, words and thoughts about their worldly employments and recreations." It also includes the rather strict expectation that the faithful believer will be "taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy."

Christian faith not normative

Even conceding that the observance of these principles has been somewhat softened in recent generations, problems still remain for the contemporary church. In a report to the 1986 General Assembly of the Presbyterian Church in Canada the Church's Board of Congregational Life addressed some current concerns on this issue.

First, it was recognized that "unlike Christians of 17th century Europe, we do not live in a society in which Christianity is normative for the expression of religious faith." Indeed, it was acknowledged that we live in a society "which is religiously pluralistic and in which the state is not formally supportive of a particular religious body or expression of religious faith."

Two essential questions were addressed by the Board's report. Given this changed cultural setting from the age of the Westminster Confession, are there principles which survive which can be used to guide or govern social practice in our community today? Secondly, is there any basis upon which to appeal for protection for those who wish to maintain the observance of Sunday for religious purposes?

One pause day in seven

The conclusions of the report, which were adopted by the General Assembly, are fairly reflected in its concluding two paragraphs.

"On the basis of the principles of justice and freedom we support the concept of one pause day in seven. On the basis of traditional practice we can support the concept of Sunday as the day most commonly accepted by our society as a pause day. We also hold that the loss of Sunday as a common pause day would, for the reasons previously stated (in the body of the report), be a serious loss for the whole of our society, adversely affecting the Christian and the non-Christian alike. We therefore feel that it should be retained and that provincial legislation should be enacted to ensure this retention. We adopt this position not to argue for a privilege for Christians, but to argue for a human right and a human good."

"This being stated, the principle of justice requires us to acknowledge that some other faith communities utilize a different day for rest, renewal and for the observance of religious practices. Therefore, while supporting the concept of a common pause day, we must also accept that commercial operations should in some instances be permitted, if another day of the week is observed as the day of rest."

This declaration adopted by the General Assembly of the Presbyterian Church in Canada in June of 1986 speaks clearly and directly to an issue still very much in the public eye.

Robert Bernhardt is pastor of Chalmers Presbyterian Church in Hamilton, Ontario.

Graham Paris mission makes profound impact

PARIS, France (WEIS) — Evangelist Billy Graham's meetings in the Bercy Sports Stadium in September made a profound impact on the French capital, according to religious leaders and media reports. At the final meeting the arena was packed and 1,500 people were turned away.

Services were simultaneously transmitted by satellite to 31 French cities, making it the largest evangelistic effort in the nation's history. Average attendance at the arena was over 12,500 each night. Aggregate attendance at the arena and the satellite cities was 275,000. A total of 7,094 people registered public decisions.

Just prior to the mission, the French capital had been rocked by several terrorist bomb incidents. As a result, security checks were instituted for the first time in a Billy Graham campaign. There were no incidents in the city during the mission.

Media coverage was extensive. Although it is impossible to buy time for religious programming, the media provided regular coverage on newscasts, and Graham was interviewed on many programs.

On one popular telecast the interviewer asked him to deliver a brief message. Viewers were asked to respond, indicating if the evangelist had convinced them. The response was overwhelming. A total of 70,000 called, and 75 per cent were positive. It was the largest response in the program's history.

The proportion of young people and men among correspondents was another feature. Of those who registered decisions, 47 per cent were men.

"This mission has caused many people in Paris to talk about religion," stated Michael Evans, general secretary of Mission France. He added that it provided great encouragement to France's small evangelical community which suffered from a minority complex.

French poll reveals conflicting religious profile

PARIS, France (WEIS) — A national opinion poll has revealed confusing, ambivalent attitudes toward religion in France. Commissioned prior to the Billy Graham Paris crusade by Mission France, the survey was conducted by "Faits et Opinions," the Paris affiliate of the Gallup organization.

The survey of the nationally representative sample of 1,009 people over 18 years of age revealed that about one in 10 (11 per cent) claimed to attend religious services regularly. At the same time, however, one half (53 per cent) described themselves as religious, but one in three (36 per cent) preferred to keep religious feelings to himself or herself.

Nearly two-thirds (63 per cent) sometimes feel the need to pray, but only one quarter (26 per cent) think that an individual can have a personal relationship with God. One-third of respondents possessed a Bible, but 16 per cent have no knowledge of the gospel.

Respondents were uncertain about the future of religion in the Western world. One-sixth believed that there would be a renewal of faith in God, but the same proportion predicted the disappearance of religious institutions during their grandchildren's generation.

Although nominally Catholic, France is highly secularized. Its total land area is about 80 per cent as large as the American state of Texas, but its population (55 million) is three to four times as large as that of Texas.

Graham conducted his eight-day crusade at the Bercy Sports Stadium here from September 20 to 27. The services were carried directly by satellite to 31 centres throughout France.

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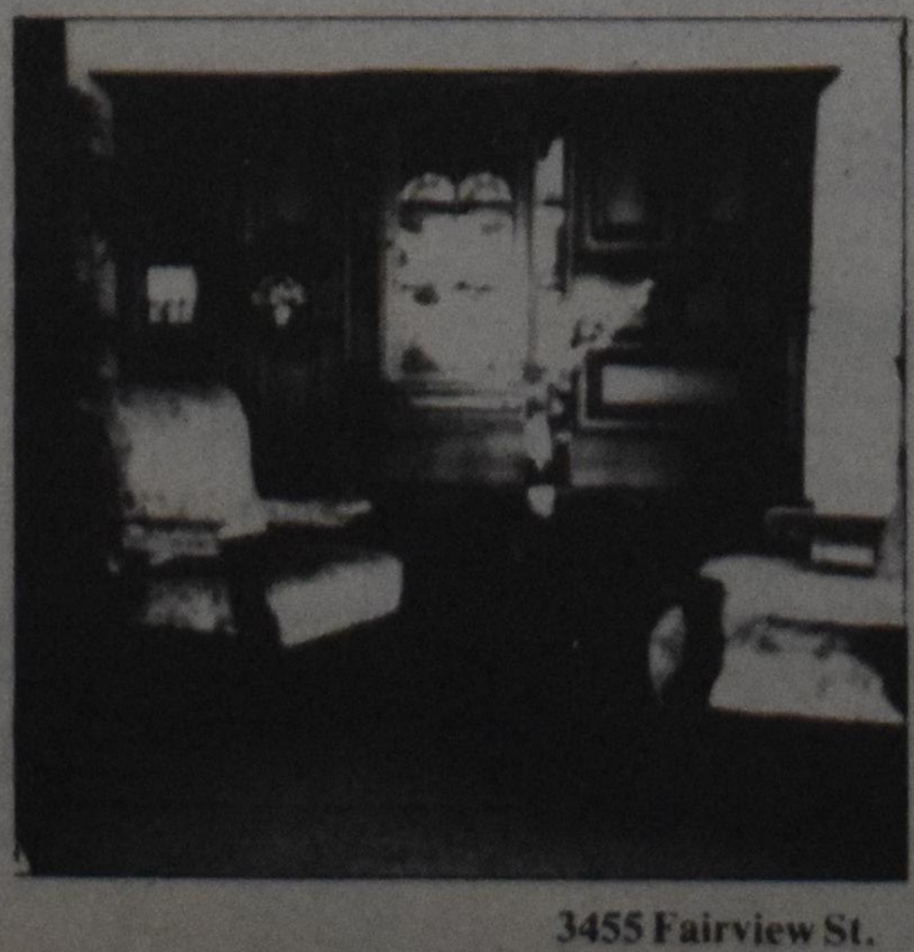

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Family

Tobacco companies violate ad rules to reach kids

In an effort to save their industry, tobacco companies are violating their own advertising rules so they can reach children, according to the Non-Smokers' Rights Association.

The following information is excerpted from a circular the association gave the Toronto School Board. The board distributed the information to all the area principals and parent associations.

It appears that if children do not start to smoke before reaching the age of majority the chance of ever starting is quite slim. Therefore, if the tobacco industry is to retain long-term viability, it must not only find new smokers, it must find them among kids.

Representatives of tobacco manufacturers claim that their industry has no interest in selling cigarettes to minors. However, an analysis of the size of the market for selling to this age group was carried out by the Non-Smokers Rights Association (NSRA) using Gallup data supplied to Health and Welfare Canada. This data showed the level of average cigarette consumption *among 12 to 17 year olds.* Some simple arithmetic extrapolating the Gallup findings to the total population of this age group in Canada revealed a total *annual market of over $220-million.* It truly tests the imagination to pretend that any industry is simply not interested in a market of this size especially when it also represents the future market for that industry.

A voluntary advertising code

Currently, tobacco advertising in Canada is not subject to federal regulation. Instead the tobacco manufacturers have a voluntary code by which they supposedly regulate the form and content of tobacco promotion. Tobacco manufacturers claim that children are not targeted in their advertising, and that "proof" of this is Rule 11 of their voluntary code, which says:

No cigarette or cigarette tobacco product will be advertised on posters or bulletin boards located in the immediate vicinity of primary or secondary schools.

In a letter dated May 16, 1978, the manufacturer's association confirmed that "immediate vicinity" was defined as 200 yards and that the typical window poster is the poster referred to in the rule. Furthermore a variety store sign or marquee was confirmed as coming within this rule if a cigarette brand name appears on it. Cigarette companies have also acknowledged for some time that billboards also come within this rule.

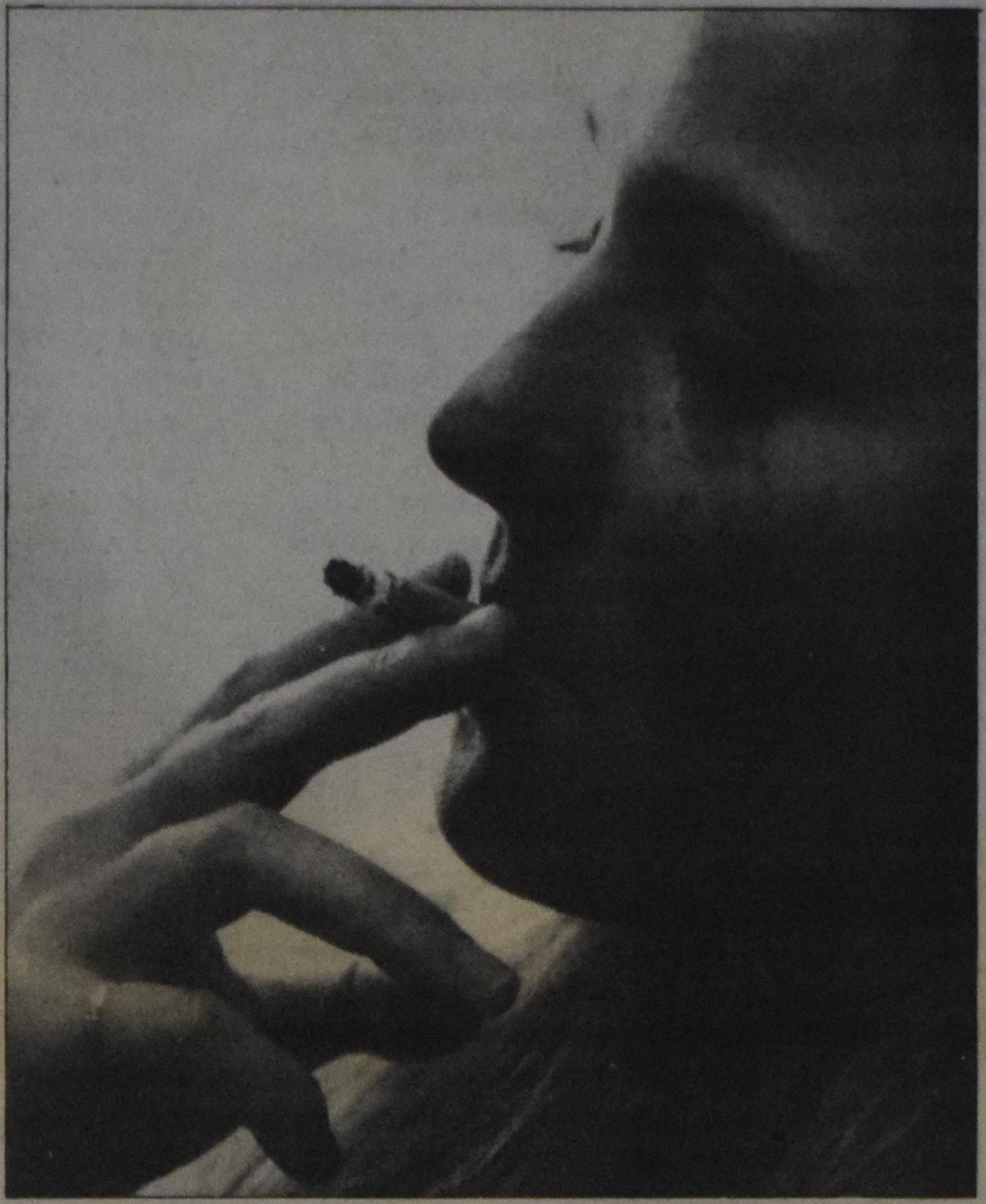
Rules changed

In their most recent voluntary code pamphlet Rule 11 has been changed by deleting the words "posters and bulletin boards" and replacing them with the term "billboard." Since the manufacturers have total control over this code, this change was made not only quietly but retroactively. To look at the current edition of this voluntary code, one would never know it had been changed.

The experience of the NSRA indicates that this voluntary code is really only a public relations gesture that the manufacturers never planned to take seriously. In fact, in February of 1984 the NSRA compiled a list of 250 billboards that were located next to schools. While the resultant media attention forced the removal of these billboards, the window posters, store signs, and marquees remained in place.

Current study

The tobacco manufacturers are reluctant to admit that the retroactive change in their voluntary advertising code was designed to allow tobacco advertisements to be placed next to schools. In fact, a



spokesman for the industry, in a July 16, 1986, Canadian Press (CP) story carried in *The Toronto Star,* seems to suggest that "billboard" is a generic term and includes store window posters.

To obtain a sample of the level of tobacco advertising around schools, NSRA decided to check an area in the central part of Metropolitan Toronto. Within this area 140 schools are located. Researchers went to each of these schools and made note of any tobacco advertising posters in the windows of variety stores within 200 metres of the school grounds (the distance the tobacco manufacturers now consider to be the definition of "immediate vicinity").

Many violations

Of the 140 schools examined it was found that 102 had variety stores within 200 metres. It was found that for 89 of these schools the tobacco industry had storefront advertising in direct violation of the industry's own interpretation of its voluntary code.

There were only 13 schools with nearby variety stores where no tobacco advertising posters were present in the windows of the stores. Of the stores involved, eight were chain stores (such as Beckers and 7-11) which have a corporate policy against the placement of such ads. Since the tobacco manufacturers could not place advertisements around these stores, there were really only five schools where tobacco advertisements may have been placed nearby, but either the manufacturers refrained or the individual store operators refused the manufacturer's overtures. Rule 11 was broken 95 per cent of the time.

Most violations of this rule were not at all subtle. Many stores have over a dozen tobacco advertisements in their windows. Another disturbing trend is that the large tobacco advertisements that were forced out of transit shelters near schools are now appearing in variety store windows directly beside schools. In one case a drug store near a school not only had a transit shelter sized tobacco ad in the window, it also had the warning on the bottom of the ad conveniently folded up out of view.

It seems clear that tobacco manufacturers have not ruled out school children as a potential market for tobacco products. As other markets steadily decline, it makes sense that this industry would take an interest in young starters who they could then gradually convert to regular adult smokers. What is also clear is that the tobacco manufacturer's voluntary code does not regulate advertising directed at children because it's simply not adhered to.

Obviously it is important to the tobacco companies that they advertise around schools. It is, therefore, equally important that the health and educational communities have these ads removed. More importantly, the government must finally recognize the veil of hypocrisy under which the tobacco industry operates concerning tobacco promotion and introduce comprehensive legislation that will ensure the protection of school children from the marketing ploys of the tobacco giants.

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Family

small talk
Alice Los

What really counts

My husband and I dropped in one time on old friends whom we had not seen for some years. Soon after the initial, warm greetings had been exchanged the conversation turned to the combined total of 13 children whom we cherished between us. We asked how theirs were doing.

For a split-second I was taken aback by the answer of the mother of seven who simply stated: "Wonderful. They all love and follow the Lord!" I had expected the usual tale about college degrees and successful careers. But then a great joy took hold as I, through her keen sense of what's essential (for which she has always been known) realized how great a blessing we had in common. It was that Divine favour which clearly defines what blessings really are, gifts from God bestowed in spite of ourselves.

The pain of a wandering child

I'm still grateful for that particular encounter with our friends which taught me a lesson I've rehearsed and remembered ever since. It serves to warn me when I become too much preoccupied with the material or social circumstances of our offspring. Any such concern must pale compared to the pain of parents who see their child (or children) wander away from God.

Perhaps it's a son or daughter who carelessly neglects the service of the Lord. There is still some benign, condescending appreciation for the old folks who, together with their contemporaries, find pleasure in going to church and seem to be able to defuse their anxieties by relying on religion. Perhaps it's a son who still goes through all the right motions but who cannot deceive his mother anymore about his true allegiance. Or it is a daughter who has cut all ties with the family in a bitter defiance of all she grew up with.

Together they cause untold anguish to parents who plead, who nag or preach, who pray, who *hurt*. In their desperation, they may call it a "stage" their child is going through which is a dangerous deception but they probably know that. It's all they can do to keep from being crushed by guilt feelings which are another, mostly unwarranted burden which they force themselves to bear. And silently they cry their tears of sorrow when it's Confession of Faith Sunday and everyone else rejoices in God's faithfulness to all generations.

Parents are not alone

Still, whether they know it or not, they are not the only ones who hurt. Each son or daughter, every adult for that matter, who turns from God also causes the church to wince in pain. All of us, at one time or another, have watched with consternation, either mutely or under protest when a niece or a nephew, a neighbour's child, a son's friend, our brother, our sister strayed from the Truth slowly or made a sudden clean break.

What do we do with all those empty places in ever so many pews? What do we say to those who hurt the most, the parents or close relatives of those who are missing? Do we pretend not to notice? Are we afraid to tread where we won't be welcome? To be sure, it's sensitive ground which should not be covered with careless steps. Yet, if the pain is to be shared, it is to be mentioned and love will find a language.

At the same time the pain is to be fought with all the weapons at our disposal. I'm sure every parent of a wayward child has been reminded of Augustine's mother who prayed fervently for the conversion of her son only to have that prayer answered after her death. But I am equally sure that many such parents have themselves prayed till they found no words anymore. They are tired and their own faith is tested. They need reinforcement.

Therefore, this Christmas season (when homecomings are of such great importance) throughout the church, let's exercise the power of intercessory prayer. The prayer on behalf of all those young (and older) people who have, or seem to have rejected their spiritual heritage. Let's plead with God for their return to claim it as yet. Let's persevere, if need be, well into the new year and beyond. And let's prepare for the answers.

Alice Los is a housewife living in Kemptville, Ontario.

Video on rape available

(WRI) — A new program designed to challenge our attitudes and help silent victims of RAPE has just been released. It is available from World Research of San Diego, California.

A host of celebrities appear in the program including Margaret Avery of *The Color Purple*, Lauri Hendler of *Gimme a Break*, Gordon Jump of *WKRP*, Vic Tayback of *Alice*, and more ... The theme song, Can't You See Me is also the name of the video. *Parts of it will air on the 700 Club on December 22, as one of the rape victims, who inspired the making of the program, will appear as a guest.*

Can't You See Me is being introduced to school counsellors and police departments throughout the nation. It is 20 minutes long and designed for a 45-minute presentation. The producers believe that it will be best used in youth groups where discussion and direct help can be offered.

Although the video does not carry an explicit Christian message (the publishers want it used in public schools as well as in Christian settings) it is highly recommended by Pastor Richard L. Dresselhuis, First Assembly of God in San Diego, California.

Can't You See Me would normally be sold for $400 for educational uses; however, World Research, a non-profit organization, is offering it on video for $96 (U.S.) with a discussion guide listing facts and resources. For phone orders call 1 (619) 566-3456.

Place of birth in passports

(Department of External Affairs)

OTTAWA — The Right Honourable Joe Clark, Secretary of State for External Affairs, announced today that it is now possible for Canadians to obtain a Canadian passport without their place of birth being shown.

This decision has been taken in response to the concerns of some citizens who were born outside Canada that the registration of their place of birth in the passport may make them vulnerable to terrorism. Those Canadians who choose not to have their place of birth shown in their passport should be aware that they may experience problems entering some countries.

Interested Canadians, including those who have a valid passport, may make application for a passport in the usual manner at any regional passport office, Canadian mission abroad or by mail. Further information is available from the Passport Office by phone or at the time of application.

Note to subscribers: There will not be a December 26 issue. Check page 16 for advertising deadlines.

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Feature

Peck and CCS follow a "road less travelled"

Carol-Ann Veenkamp

TORONTO, Ont. — Christian Counselling Services' (CCS) selection of Dr. M. Scott Peck as feature speaker for their 20th anniversary celebration held November 21 at the Harbour Castle Hilton was not a happenstance.

Peck has become popular for promoting many of the same things CCS has been doing quietly for two decades — helping people follow a path of emotional and spiritual healing or "the road less travelled," also the title of Peck's 1978 bestseller.

A graduate of Harvard and Case Western Reserve School of Medicine, Peck has had extensive experience as a psychiatrist in the U.S. army, and maintained a private practice from 1972 to 1983. His commitment to the Christian faith emerged from his curiosity about the process of healing, the practice of love, and the phenomenon of grace.

In an afternoon address entitled, "Sexuality and Spirituality" Peck said the notion that there is a relationship between sexuality and spirituality is "preposterous to some."

He said it's ironic that "we know how to blow ourselves off the earth, but we don't know the nature of sexuality."

Cut from same cloth

Both sexuality and spirituality are cut from the same cloth and arise out of a yearning for wholeness or to be godlike, but they are not the same, Peck pointed out.

He questioned why sex is complicated with a sense of reverence, and concluded that people are actually looking for God, for that sense of completion in sexual relationships.

Peck said people often fall prey to the "idolatry of human romantic love" by looking to their spouse or lover to be a god unto them, to bring lasting heaven on earth. But it never works because they are violating the first commandment, "You shall have no other gods before me."

Though Peck neither condoned nor condemned celibacy, he said it's no coincidence that the profoundly religious so often choose celibacy in an effort to remain true to God alone, he said.

Sex is a problem for everyone, Peck said, before describing this world as a "celestial bootcamp" with the obstacle being sex.

"We have this built-in feeling that we can solve sex, and in the process of trying, we learn about intimacy, vulnerability ...." he said.

Celibacy is an option

Celibacy and chastity are valid options for some people in this century, contrary to popular secular opinion that sex is necessary to maintain mental health, he said.

Peck also expressed concern that the elderly are feeling pressured to have sexual relationships by society's "gracious permission."

"To everything there is a season, a time to embrace, a time to refrain," Peck said, paraphrasing Ecclesiastes 3. "There is a time for all people in all seasons."

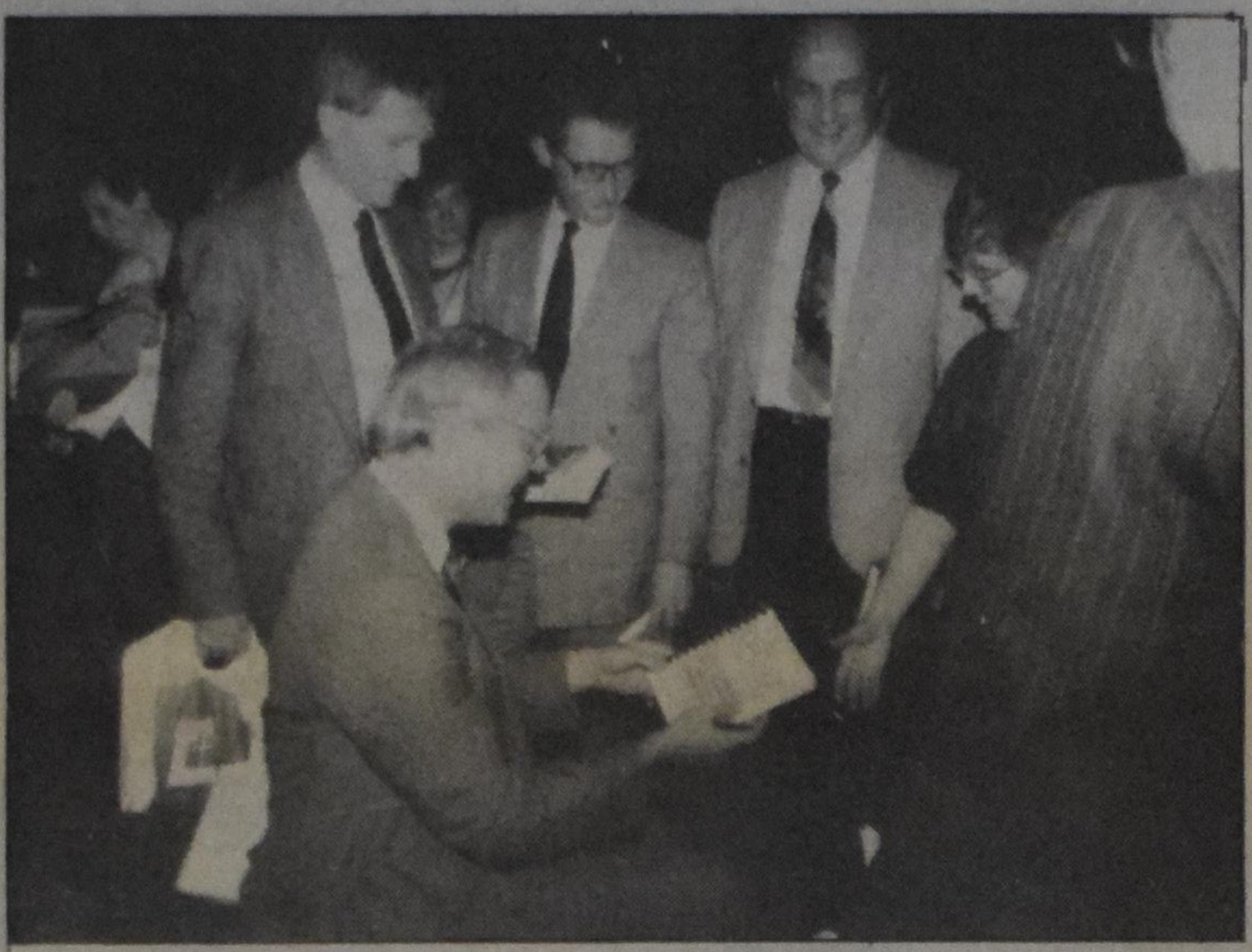
God is seducer

"I have experienced God as a seducer ... and have run away from Him as a reluctant virgin," he confessed, adding that God has brushed sex with a spiritual flavour to give us a taste for Him, to lure us to Him.

Peck concluded by playing Cat Steven's song, "Can't Keep It In" which he described as the "single most erotic song" he knows, portraying a God who "loves us beyond belief and chases us."

Peck said when he listens to Stevens' song, he hears the lyrics as if God is singing, intimately, personally to him. The song includes phrases such as, "Lover, I want to spend this time with you;/ There's nothing I wouldn't do, if you let me know —/ And I can't keep it in, I can't hide it and I can't lock it away./ I'm up for your love, love heats my blood;/ blood spins my head, and my head falls in love ... I said why walk alone;/ Why worry when it's warm over here./ You got so much to say, say what you mean./ Mean what you're thinking and think anything, why not?/ Now why, why, why not?"

He replayed the song asking the audience to listen to it as if God were singing intimately, personally to each person.



Dr. M. Scott Peck autographing copies of his book, The Road Less Travelled.

The road not taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveller, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I —
I took the one less travelled by,
And that has made all the difference.

Robert Frost

Which path will you take?

Ken Van Wyk

In fairytales there comes a point at which the hero or heroine goes through a forest. These forests are always magical places where anything can happen, especially the unexpected. And always there are paths, choices that must be made, that lead who knows where.

The thing about a forest is that you can't see where the end of the path is. You can't tell from looking at it where it will go. It may lead to magical places full of treasures and wonder, or it may lead to witches, dragons, danger and trial.

Fairytales are simple stories that were meant to give guidance for common people in making the choices they faced in life — not confrontations with real live dragons or witches, but with the common problems, difficulties, disappointments that each person faces.

Robert Frost first published this poem in 1915, a time when there were still forests with paths that could lead anywhere. The poem seems almost archaic today when we have highways like the 401 which take us to our destination at 100 kilometres per hour, well mapped-out, road markers everywhere, very little wonder left except "Will there be a McDonald's at the next rest stop?"

Highways leave very little time to contemplate how well-trodden the path is or how seldom. Even at rush hour when you're parked with what seems like a million other drives there's very little time to wonder "Should I go this way or the other way?"

Christ's path

I think the metaphor of a road or a path still speaks to us. The popularity of Scott Peck's book *The Road Less Travelled* touches deeply the core of a fast-paced society. It reminds us that at times we really need to slow down. We need to consider where we're going and the consequences that come from choices we make.

For us Christians the model of Christ is inescapable. There were times when He had to consider the path He walked — the road to Jerusalem that led to the cross — and the times like in the Garden of Gethsemane where He wondered whether He really had made the right choice after all.

Jesus took the path that Adam refused — the path of obedience and faithfulness to His Father. It wasn't an easy path. It's a path that's sometimes very difficult to see as we roar down our highways at 100 kilometres per hour. It's a path of commitment, sacrifice, difficulty and pain, as well as joy, freedom and safety.

Paths inside

The path of salvation is well-known in our society, and yet very hard to find. The inner self is still like a forest. It still has that element of mystery, of unknown. It's full of roads seldom travelled. Scott Peck calls us back to those paths on the inside. He asks us not to pay so much attention to what's going on all around us, fraught with all the adventures of a fairytale, a path also that, if travelled truly, leads to the cross. It leads us to look at the deeper values of life as it did for Scott Peck on his path. He was not a Christian. In following that path he was inescapably drawn to a commitment to Jesus Christ.

Take the time to stop to look for the forest around you and the path that you're travelling. Stop and look at where you're going and ask which path you want to follow.

Ken Van Wyk is a counsellor for Christian Counselling Services in Toronto, Ontario. Reprinted for the CCS bulletin.

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Independent singer surrenders to God

Ed Top

In a sense one could say Kevin den Bok had been dying all his life. Kevin had Cystic Fibrosis and the doctors were generous when they predicted he'd live 17 years ... however, they didn't know Kevin.

Kevin den Bok is surrounded by his friends from Collingwood during a recent telethon at the Hospital for Sick Children, in Toronto, which helped raise over $1.5-million. The Collingwood group was in the limelight featuring Kevin's "Marsha's Song," during the last hour of the telethon, the segment which is usually reserved for the top celebrities. Kevin's life-long battle with Cystic Fibrosis ended on November 24, but his music and memory will live on in the hearts of Canadians for years to come. He was only 22, but managed to produce three albums, which helped raise hundreds of thousands of dollars for CF research.

Photograph was supplied by the Collingwood Times. Susan Arnold took the photo.

A member of the Collingwood Christian Reformed Church, Kevin died on November 24, almost two weeks shy of his 22nd birthday. What Terry Fox did with his leg and what Rick Hansen is doing with his wheelchair, Kevin did, most convincingly, with his tattered lungs.

The singer-songwriter taught himself to play the guitar and recorded his first album, *Save Your Fantasies,* at the age of 13. In subsequent years his albums, *People Like You,* and *For People Like You, Volume II,* raised hundreds of thousands of dollars for Cystic Fibrosis research.

Kevin was diagnosed as having Cystic Fibrosis at the age of three. The disease, known as the silent killer of children, is a condition that affects the exocrine system of the body, causing abnormal mucus secretion in the chest and pancreatic areas. Medical treatment can prolong the life of a CF sufferer, but most don't live past their adolescence.

Never wasted a moment

During his illustrious career, young Kevin worked with such well-known people as Joan Rivers, Andy Gibb, Mila Mulroney and Paul Shaffer of the David Letterman Show.

"I figure when you know you're going to die, you can do two things," said Kevin after the release of his first album. "You can worry about it and waste the time you have or you can do something with the time left."

The Canadian Kinsman Club recognized Kevin's musical talents and agreed to sponsor his endeavours. The Club is made up of 622 clubs across Canada, and one of its major charitable concerns is CF. Kevin's albums, backed by his cross-Canada performances, sold over 30,000 copies.

Kevin became a symbol to victims of CF, and appeared on countless television programs and telethons, working with hundreds of celebrities, earning millions for CF research.

Kevin loved life and thrived on the successes of his career. You could see he was getting worse each year, said one Kinsman, but what he lacked in health he made up for in energy.

With all his success Kevin wrestled with the Lord. Kevin was very strong-willed and intelligent — good ingredients for self-reliance. For most of his life he kept God at arm's length, thinking his work was more important than a relationship with his maker. The tug-of-war with life took his concentration and gathered his stamina.

Only his music invigorated him; only a search for 'earthly' tenderness inspired him. Only the mysteries of meaningless existence intrigued him. Only the CF cause brought relevance.

Kevin finds a treasure

But a change came over Kevin in the last several weeks of his life. During those exhausting few months before the end, during the hours and hours of tumultuous soul searching, all the while fighting for oxygen, Kevin began to surrender his tired life. His family and friends witnessed a change which they could hardly comprehend.

"It was the work of the Holy Spirit," Pastor John Top of the Collingwood Christian Reformed Church told the gathering of over 400 at the funeral. "Last week Kevin told me, 'I could have lived for Jesus all my life, but I was too stubborn and now it's too late.' "

It was Kevin who had asked a visitor to read 1 Corinthians 1:18-19, where Paul tells of God frustrating the intelligent of the world. With the oxygen mask pressed to his face, he only had the strength to point to himself.

Kevin had expressed concern about his last-moment conversion. What did Christ think after years of neglect? On the hospital bed he trusted the words of Psalm 103 which declared his sins as far removed from him as the east is from the west.

Like a man who celebrates the birth of his first child, Kevin wanted everyone to know that he was all right: he knew where he was going. The long struggle had ended in peace.

Some telecentres care

Marguerite Witvoet

The phone rings in the local *Telecare* centre in Sault Ste. Marie, Ontario. Dora Hocken, a volunteer, picks it up.

"Telecare, may I help you?"

"Yeh, lady, I've got a loaded shotgun here and I'm going to blow my head off if you don't give me a good reason not to."

Silently, *"Oh GOD — I'm too new at this ... what do I do now? Pray ... I am! I am! What will I say? What will I do? Oh! I remember one thing ... I'm not responsible for another's life."*

Worker: *"Don't lay that on me. I'll listen but I won't be responsible if you don't like my reasoning."*

As she listened this story was brought forth: He had retired a short time before, had plenty of money but was feeling sorry for himself because he didn't feel needed. His wife was still busy with her friends and volunteer organizations. His children were all married and didn't need him.

Finally ...

Worker: *"Do you have any grandchildren?"*

Caller: *"No, but one is on the way."*

Worker: *"Did you have a grandfather?"*

Caller: *"Sure I did."*

Worker: *"What did you do with your grandfather when you were a little boy?"*

A further conversation ensued discussing all the things he had enjoyed on holidays with his grandfather.

Suddenly she said, *"What a shame that this new baby won't have a grandfather to show him those things."*

Dead silence for a moment! And then the man said with life in his voice, *"Wait lady, while I unload my gun. I've got to talk to you some more."*

"Thank you God. We did it."

This "most memorable" call as recorded in the December 1986 publication of *Telecare,* is one of many that 25 *Telecare* centres across Canada receive each day. Volunteers in the centres have been providing a listening ear for people who need it for over 20 years.

Began in Australia

Telecare Teleministries of Canada Inc. is associated with *Lifeline International,* the umbrella organization for Christian teleministries in countries all over the world. *Lifeline* began in 1963 in Australia, and was brought to Canada after a woman in Sudbury heard about the Australian organization on the news.

She saw the need for a Christian telephone distress ministry in Canada, and started the first centre in Sudbury within a year. From there, *Telecare* centres spread across North America (in the U.S. they are called *Contact* centres).

Volunteers at the centres must go through a 50-hour training program before they can man the phones. They learn about active listening, about alcoholism, sexual abuse, loneliness, and other problems they may have to deal with on any given phone call.

Outlet for troubled

However, as Aleida Van Beilen, executive director of *Telecare Brampton* explains, the service is not a substitute for professional counselling. Their main purpose is to provide a confidential outlet for people who have problems or who just need to talk to someone. Callers may be referred to professional services if they need further help.

According to national statistics for 1984 and 1985, 32 per cent of all calls were "crisis" calls, 29 per cent were from callers with severe emotional problems who needed frequent support from the local centre, and 11 per cent were information calls.

Any readers wishing to call *Telecare* for help or information can check the inside cover of their phonebook to see if there is a centre in their area, or ask the operator for the nearest centre. Phones are open 24 hours a day, and confidentiality is assured.

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Letter

Was the questioner of 1951 a prophet?

Response to J.W. Bakker's letter on page 3

Dear Brother Bakker:

I received your letter postmarked November 12 and it didn't do much to make my day. But I think it good that I should respond to you since I believe we not only have a difference of position on a theological/scientific level but you have a serious problem with respect to being able to accept me as a trustworthy minister of the gospel and a fellow believer and church member.

With respect to your and my credentials, let me tell you first that I am also a scientist of sorts. I graduated with a B.Sc. from the University of Alberta in 1946, so it may be correct to say that I *was* a scientist. However, I was a very good one. I received a gold medal for scholarship when I graduated and could have gone anywhere for postgraduate study had I chosen to do so.

The heart of my struggle

However, I was so totally distraught with the science/Christian-faith problem that I fled from my science to Calvin College to find some answers. I didn't get nearly all the answers I was looking for at Calvin, but enough so that I could live with my scientific insights and my commitment to the Bible and my new insights into its meaning.

For I was brought up on "a 6000-year-old earth and six 24-hour creation days" and had believed that to surrender those commitments was to lose the faith. And as a scientist I was faced with the totally clear and convincing evidence that the creation is extremely old. That lay at the heart of my struggle.

It resulted in my going into the ministry. I've never give up the great task of promoting honest and truthful science and honest and truthful Christian faith and theology. And I am now even more committed to the position that rejects a literalistic reading of the creation accounts in Genesis than I was when I was examined in 1951.

In taking this position I reject any contention that Genesis 1-11 is to be treated as myth or "myth," and I would urge you not to accuse Calvin professors of "brazenly denying Genesis 1-11." If even one professor at Calvin does that, you have the duty to lay charges against him or her after having come up with the evidence for your claim.

I must tell you that I consider such reckless accusation to fall far short of the demand of Christian dealing with each other as fellow members of the body of Christ. In this I do not appeal to the demands of Christian love (which I could do) but to Matthew 18, for he who denies the scripture sins against you and me and should be admonished.

Earth is textbook

Obviously I believe that a scientist with Christian integrity can and will come to the conclusion that we live on an old earth. The earth clearly tells us as much. What I fail to understand is that you go to the Bible to answer the question about how old the earth is. That is a gross misuse and abuse of the Bible. It is not a textbook on science.

God's science "textbook" is the earth itself. Job said, "Go to the earth and let it teach you." So your problem is that you are doing very poor theology and that has resulted in your being at the same place I was while a student at the U. of A., only you apparently have not done a good job of letting the earth speak to you. If you had, you would see that the clear message of the earth is in conflict with your theology or faith position.

Babes in faith

You will, of course, continue to contend "that several highly-qualified scientists who became Christians also became fully committed to the six 24-hour days and a young earth" as proof that yours is the Christian position and that I am one of those scientists who "claim to be Christians but they big-mouth the same secular ideas and philosophies as the unbelievers. Thus becoming wolves in sheepskin." To this I have a double response.

First, I do not doubt the sincerity of any scientist who converts and accepts a literalistic reading of Genesis, but such are being intimidated and manipulated by people such as yourself. These poor souls are genuinely converted by the power of the Holy Spirit and nothing in this whole world can stop their being brought to and kept in the faith. Therefore they, being babes in faith and having no theological insights, accept everything that is demanded of them by literalistic theologian/scientists who have bought into the proposition that the Bible can/must be used to settle scientific questions.

(In reality the only question the Bible really settles is the question "Who is the Creator?" The clear biblical answer to that question is: "The God of Abraham, Isaac and Jacob, who is the God and Father of our Lord, Jesus Christ, raised from the dead to become the King of kings!" This Creator/Saviour says, "Go forth and study the creation and let it tell its tragic/wonderful story of creation, the results of the curse of sin, and its marvelous survival under the providential care of a heavenly Father." And then if you have eyes to see you will learn how that creation is groaning in travail waiting for our resurrection and its restoration. And then you will go forth in joy, being delivered from the tragic necessity of having to force all of our scientific endeavor through the heretical mindset of the "literalists." What a deliverance! What a freedom for those who have truly been made free by the Spirit of Christ!)

Inappropriate attitude

Second, it never ceases to amaze me how a person like you, by your estimate and confession a model of belief and insight, can so quickly bring such vituperous judgment upon a fellow church and minister of the gospel without even having spoken a single word to me or asked me a single question.

For all you knew, I might have converted to your position in the intervening 35 years. You at least should have asked me if I still hold a position similar to the one I then espoused. What I am pointing to is your assumed right and ability to make judgments so far-reaching that you can even speculate about "how saddened must the Holy Spirit be."

Brother Bakker, do you have any ability to see how arrogant and inappropriate your attitude really is? Do you have any insight into the fact that you just could be wrong about your basic theological assumptions and therefore about your judgments? I hope you gain it and will pray that you do.

As to those who have been "misled" by me through the years, let me tell you that those taught the faith by me were much more ready and able to defend the faith when they got into secular institutions of education where the facts of science were, as at the U. of A., twisted and distorted to portray a world without a Creator. I can cite the case of my own son who was further strengthened in his faith commitments and scientific insights at Calvin College and then went on to contend for the faith at a godless medical school, with very few Christian students in his class, and stood strong and secure in the witness he bore. I surely was happy he learned to read Genesis properly with me!

Preaches Catechism

And as for my use of the law and the Catechism! Brother, you just struck out completely. I read the law nearly every Sunday although I do abbreviate it, and I am known far and wide in these parts as *the* minister who preaches the Catechism. In 35 years I have never shelved it unless I ended it in June and delayed starting over till September.

What amazes me just a little bit is that you are still such a firm supporter of the Heidelberg Catechism. Most literalists today are insisting that you may not preach the Catechism since it is not the Word of God — preaching must always be from a scripture text, they say!

What is more, the H.C. says nothing about the six days of creation nor of the age of the earth. How wonderfully wise our fathers were! (Or is it simply a matter of seeing how God guided the writing of the Catechism so that He excluded what would have become a problem to divide good Reformed people.) Because of it I can faithfully subscribe to the creed and preach it and be an enthusiastic supporter of it, entirely. What a snafu we would be in if the literalists had written the Catechism!

Finally I note that you have sent your letter to the consistory at 1st Hamilton "and other persons or institutions," which also says something about your method of carrying out our duty to "admonish each other." But I will let that go without further comment. Only, I hope you will send copies of this letter to those other persons or institutions and that you will notify me as to where these letters have been sent.

Pseudo-scientific

In the meantime I will send this letter to your consistory since it may be that they will wish to admonish you for both your totally judgmental attitude toward a minister in good and regular standing in the church and your less than faithful methods in engaging in admonition.

And if you should have anything to do with teaching children or young people, I would be most pleased if you would give a copy of this letter to the authorities responsible for your supervision, since they also should take note of your literalistic hermeneutics and your reactionary philosophy of science.

Your views with respect to how we arrive at scientific truth are such as must in all candor be called pseudo-scientific. I would not like to have you teaching my children. However, as a fellow church member I have no problem whatsoever embracing you in the faith and in love. That you believe in a young earth has no bearing on your ultimate salvation or your place in the fellowship. Even if you believed in a flat earth I would accept you as one in Christ.

Now I hope that what I have written may in some way contribute to the glory of God. I work and pray for that every day, but somehow I have grave doubts about how much glory God actually receives out of the hassles which are generated by the contention about these things in our (Christian) circles. But I do assure you that I look forward to that day when we shall see all things clearly, not as now when we see "as through a glass darkly." "But now abides faith, hope and love ... and the greatest of these is love!"

Shalom in truth and love,

Tymen E. Hofman,
Tinley Park, Illinois

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Note to subscribers: There will not be a December 26 issue. Check page 16 for Advertising Deadlines.

A look in the rearview mirror (4)

Dr. Rem Kooistra

Dutch ministers and their wives met in Brampton on October 28. Dr. Kooistra presented a paper at this gathering which is reprinted here in instalments.

Yes, in all earnest, I think that the Lord has richly blessed us; He used us to bring to our church a theological renewal which is indeed quite impressive. When we came to Canada, we found mainly four strands of Christian Reformed people (using Nick Wolterstorff's categories). There was the dogmatic mind, the evangelical-missionary mind, the pietistic mind and the Kuyperian mind.

As far as the dogmatic mind is concerned, our church has begun to speak the language of the 20th century. We know now what Vatican II was all about. Through Berkouwer we understand Karl Barth better than Cornelius van Til did. We do better in the exegesis of the scriptures than former graduates from Calvin Seminary. Our whole theology has gained in respectability.

On the Evangelistic-missionary front we also have made progress. We have our campus ministries, our inner-city missions, our work among the Indians in Winnipeg and other places, our outreach by means of the Coffee Break programs and our Friendship programs.

Most of the progress, however, is in the Kuyperian outlook on the task of the church. From Christian labourers to farmers to businessmen, we have restlessly been organizing. In the CCRCC the Committee for Contact with the Government is always busy. We have many Christian schools: elementary and high schools. We have our Reformed colleges in Edmonton and Hamilton and we even have an Institute for Christian Studies, to educate our professors.

Church developments

As a church we are not less active: we have a report on the authority of the scriptures, for which others envy us. We have developed valuable marriage guidelines and guidelines on homosexuality and, last but not least, we have our *Contemporary Testimony*.

In most of our congregations woman have obtained voting rights and in some they may serve as deacons.

The Word is preached faithfully, the sacraments are administered regularly with many a new form, we are preparing a new hymnbook, and pastoral care is provided faithfully in many congregations. The church is not without discipline either.

So then, without boasting unduly, who is rich, if we are not rich? The only area in which we have not broken new ground is the one of piety. Traditionally our church had strong roots in de "bevindelijkheid," the fear of the Lord in our hearts. In a recent article in *Calvinist Contact* Editor Bert Witvoet refers to an article by C.P. Hartveld in *Centraal Weekblad* in which he writes about Kuyper's distinction between the *church as institute* and *the church as organism*. Kuyper used this distinction to save the "ethical" emphasis in theology. Later the distinction was often criticized. It was thought to separate the two spheres and to use the term "church" in a loose way.

It appears, however, that Dutch theologian Kuitert in his newest book entitled (in translation) *Everything is political but politics is not everything* again defends this distinction.

It seems that in The Netherlands the pulpit was used ever more for the discussion of political problems. The result was a politicized pulpit which discussed politics rather than the Word of God. Ministers became very apologetic about this. Referring to Amos and other prophets they maintained that the criticism of their "political sermons" was part of their suffering for Christ's sake, a suffering directly related to their calling.

But now, Kuitert has chosen the side of the complaining congregation: the sermon may not be a lecture on politics, but must be and remain the proclamation of God's Word. People do not go to church to hear about the pollution of their drinking water or the evil of abortions or even about the need for closing their stores on Sundays. They come to church to hear about God's love for sinners, to receive forgiveness and to praise God in thankfulness.

We in Canada have maintained the distinction between the church as institute and as organism. It seems that we were wise in doing so. The church does not take the place of *Calvinist Contact*, nor of *the Banner* for that manner, and *Calvinist Contact* is not the church.

So then, can we say: "All is well?"

Let us look a bit longer in the rearview mirror in order to see more clearly the way ahead.

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo, Ontario.

Home

Within me grows an old desire,
For winter evenings by the fire.
Cosy and warm, with slippered feet,
Knitting needles and books to read,
Or watching flames that never tire
Of playing games in the fire ...

When storms on winter's night will ride.
I'll have my home where I can hide.

Didy Prinzen

Time runs out and into eternity

Henry Debbink

What time is it? Time to get up? Time to go to work? Time to go to church?

What time is it? It's almost 1987.

Besides asking what *time* it is, we could also ask what *is* time? Time is a gift from God. Every gift of God is a calling, and time is no exception. Paul says in Ephesians 5:15-16 "Be very careful then how you live, not as unwise but as wise, making the most of every opportunity because the days are evil."

God owns time

Our calling from God is to be stewards of time. Every hour is a treasure, and is to be used in the best way possible. This does not mean that we can never spend time relaxing, but it does mean that we should not *kill* time by regarding it as worthless.

We do not own time. We are stewards of time. In Psalm 31:15 David says "My times are in your hands ...." God alone is Lord of time and therefore Lord of history. Our job is to use time responsibly. When we say "I have no time," we are often really saying "I don't want the responsibility" and we rob time of its significance. Then this gift of God becomes a curse instead of a blessing.

Sin has affected our perception of time. A man who is without God is a man without hope and expectation, without vision or goal. He can only try to waste time, to make it pass more quickly, squandering the gift and losing sight of its importance.

A man without God says "Let us eat, drink and be merry, for tomorrow we die." Time has been severed from eternity — the lost man sees no eternity. A man who knows God says "Let us eat, drink and be happy, for tomorrow we LIVE!" He recognizes that our time on earth is finite, and therefore he sees that we need to be stewards of our time here on earth.

Fortunately for us who are poor stewards of time, Christ was born in the fullness of time. He alone can repair the damage that sin has done to time. He alone heals the wound that would have caused time to bleed to death. God's Word again lays the connection between time and eternity.

Time and eternity

We still live in the framework of time, but only temporarily, and we may not act as if this is not the case. As Christians we have everlasting life. Finite time will be swallowed up by eternity. *When* that will take place is not so important, but *that* it will take place is a certainty.

Now we know that
Time is in Christ
Time is a gift from God
Time is a calling from God
Time is the grace of God
Time is the redemption of God
Time is God's longsuffering

Peter tells those who mock this idea that one day is for the Lord as 1000 years, and 1000 years as one day. The Eternal One plays with centuries as if they were seconds. "God is longsuffering and not willing that anyone should perish." (II Peter 3:9) Blessed are we if the time of our life is filled with God's salvation!

Do we still have time to make right our relationships with God and with our husbands, wives, children and friends? Yes, we do.

But soon it will be 1987. Time is running out. It will eventually run out into eternity, and be swallowed up by it. Then we may find out that it is too late for certain things. That may happen when we die, or when Jesus comes back, ... whenever! In any case, it *will* happen.

However, after celebrating Christ's birth, who came to redeem time, we may face the New Year with confidence. Emmanuel ... God is with us!

As for 1987 ... have a good time!!

Henry Debbink lives in Leduc, Alberta.

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Classifieds

1986 Greetings

BEUTE: We want to wish our many relatives and friends a blessed Christmas and a prosperous 1987.
Jake and Theresa Beute and family, 307 Cambridge St., Goderich, ON N7A 4G4

DE VRIES: We wish all our relatives and friends God's blessing for Christmas and the New Year.
Jacob and Renny de Vries, 22 Bowstead Dr., St. Catharines, ON L2N 3T1

HAMSTRA: Mr. and Mrs. P. Hamstra wensen familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuw Jaar toe.
7900 McLaughlin Rd. S., H514, Brampton, ON L6V 3N2

MIDDEL: Aan al mijn vrienden en familie van ver en nabij, gezegende Kerstdagen en Gods zegen in het Nieuwe Jaar.
Mrs. A. Middel, Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

KROEZEN: We wish all our relatives and friends a blessed Christmas and a happy New Year.
John and Aleida Kroezen, R.R.#1, Box 96, Beamsville, ON L0R 1B0

VAN DYKE: We would like to wish our family and friends a blessed Christmas and a very healthy and prosperous New Year.
Tony and Alice Van Dyke and Agnes.

Thanks

ELGERSMA: We want to express our sincere appreciation and thanks to all who supported us so much with your prayers, love and concern in the recent death of our dear husband, father, grand- and great-grandfather Melvin Elgersma. We'll never forget your love and kindness.
Alice Elgersma and family.

VANHARMELEN: Thanks to our heavenly Father for His grace bestowed upon us in our married life of 50 years, and for enabling us to serve Him in the ministry for as many years. We would like to thank our children and grandchildren for making our anniversaries such a special celebration. And thanks to all who by cards, flowers, presents or in person participated in our festivities.
John and Liz VanHarmelen, Palmetto, FL U.S.A. 33561-2026

Births

KOOIMAN: "I praise you because I am fearfully and wonderfully made." (Psalm 139:14a)
George and Tina thank God for another miracle, KEVIN GEOFFREY, born November 19, 1986, weighing 8 lbs. 14 oz. A brother for Lisa and Heather. Thirteenth grandchild for Mrs. Maria DeGroot and ninth grandchild for Mrs. Hilda Kooiman.
Address: R.R.#1, Smithville, ON L0R 2A0

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

Congratulations to Jurjen and Jurriena Hartman (nee Dijkhuis) who will celebrate their 50th wedding anniversary, D.V., on January 4, 1987.

1941 December 5 1986
"His faithfulness will be your shield and rampart." (Psalm 91:4b)
We are thankful to the Lord that we could celebrate with our parents and grandparents their 45th wedding anniversary on December 5.

JOHN and JOANNE GERRYTS
(nee Hulshof)

Our prayer is that the Lord may continue to bless you and keep you in His care.
Congratulations Mom and Dad, Grandma and Grandpa!!
With love from your children and grandchildren:
George & Wenda Gerryts; Dave, Barb, Bob, Cindy, John
Bill & Margaret Gerryts; Richard, Carol, Beverly, Debbie
Lena & John Evers; Lisa, Michael
Jake & Nancy Gerryts; Shannon, Clark
Henry & Dieni Gerryts; Brenda, Steven, Marlene, Christopher, Mary
John & Evelyn Gerryts; Scott, Ian
Home address: Apt. 210, 337 Stone Church Rd., Hamilton, ON L9B 1B1

Groningen, Netherlands — Calgary, Alberta
1951 December 20 1986
"But as for me and my household, we will serve the Lord." (Joshua 24:15b)
We rejoice and give thanks to the Lord for His faithfulness shown to our parents and grandparents,

HENDRICK and EMKTJE SCHUILENBERG
(nee Boonstra)

as they celebrate 35 years of marriage.
We pray that God may bless you and keep you in His care. Congratulations Mom and Dad. We love you.
Happy anniversary from:
Helen & Gilbert Huizinga; Kenneth, Steven, Gregory — Belleville, Ont.
Sue & Herb Uddenberg; Kristel, Jess, Cassie, Jody — Belleville, Ont.
Johanna & Bob Jackins; Emily — Calgary, Alta.
Bill & Tracie Schuilenberg; Tina, Melodie — Delburne, Alta.
Sylvia & Lance Wagner; Corin, Ernest Henk — Calgary, Alta.
Micheal — at home
The Lord willing, open house will be held from 1-4 p.m. on December 20, 1986, at the home of Gil and Helen Huizinga, R.R.#5, Belleville, ON K8N 4Z5. Phone 613-966-2739.
Home address: H. Schuilenberg, 7707-36 Ave., N.W., Calgary, AB T3B 1V3

See page 16 for advertising deadlines.

Onstwedde — Dundas
1937 January 1987
We, the children and grandchildren of,

JURJEN and JURRIENA HARTMAN
(nee Dijkhuis)

wish to announce Mom and Dad's 50th wedding anniversary on January 4, 1987.
"Rejoicing in hope; patient in tribulation, continuing instant in prayer." (Romans 12:12)
With all our love to you Mom and Dad, Grandpa and Grandma!
Eilt & Hetty Hartman (nee Flokstra); Wayne, Veronica — Dundas
Berend & Carol Hartman (nee Blundell); Michael, Cindy, Carolyn Carolyn, Susan, Andrea Blundell — Hamilton
Andy & Diane Regnerus; Allan, Brenda, Colin, Denise, Emily — Dundas
Ralph & Tina Rodermond; Sherry (Africa), Marcia, John, Stephen — Millgrove
Joe & Ann Van Tuyl; Joanne, Monica, James — Wellandport
Bert & Wilma Hartman (nee Visser); Shawn, April, Ian, Kyle — Dundas
Blake & Sandra Hartman (nee Buckley) — Hamilton
Home address: 302 York Rd., Dundas, ON L9H 5N3

1946 December 17 1986

PETER and ANNE ELLENS
(nee Vander Meulen)

With praise and thankfulness to God, we wish to announce the 40th wedding anniversary of our parents. It is our prayer that the Lord will continue to bless them richly in the years to come.
With love from their children and grandchildren:
Jacob & Kathleen; Susannah, Nicholas
Jessie & Justin; Jeremy, Nathan
Dorothe & Bob
John & Elsie; Kimberly, Rhonda, Johnathan
Pete & Lisa; Cody, Jordan
Home address: 99A Scott St., Apt. 106, St. Catharines, ON L2N 1G8

Obituaries

"Jesus said: 'I am the Resurrection and the Life. He who believes in Me will live, even though he dies and whosoever lives and believes in Me will never die.'" (John 11:25,26)
On Sunday, November 9, 1986, the Lord took Home our beloved son, brother and uncle,

JAMES ANTHONY DEN OTTER

at the age of 23.
Beloved son of: Jacob and Tieny Den Otter.
Dear brother of:
Albert & Jeannette — Kitchener
Alice — Listowel
Jane — Kitchener
Dear uncle of:
Amanda & Michael — Kitchener
The funeral service was held on November 12, 1986, at 2 p.m. in the First Chr. Ref. Church of Drayton, Ont. The Rev. D. Velthuizen officiating. Interment in Victoria Cemetery, Drayton, Ont.
Home address: R.R.#2, Alma, ON N0B 1A0

"I am the resurrection and the life, he who believes in me, though he die, yet shall he live and whoever lives and believes in me shall never die." (John 11:25,26)
On December 7, 1986 the Lord called home His child, our father,

WARNER ELEMA

in his 90th year.
Predeceased by our mother Janneke Elema (Doornbos 1983)
Dear father of:
Helen & John Baker — Strathroy
Jean & Frank DeWeerd — Stratford
Marie & Harry Linker — Strathroy
Richard & Betty Elema — London
JoAnn & Dave Janke — South Holland, Ill.
Also survived by 29 grandchildren and 43 great-grandchildren.
Funeral service was held from the Westmount CRC, Strathroy, on Thursday, December 11, 1986 with Rev. J. Tangelder officiating.
Mailing address: John Baker, R.R.#3, Strathroy, ON N7G 3H5

"It is good to praise the Lord and make music to your name, O most high." (Psalm 92:1)
On December 2, 1986, the Lord called suddenly home, into eternal glory, our dear mother, grandmother and great-grandmother,

CORNELIA PONSEN
(nee Meeder)

in her 86th year.
Dear mother of:
Piet & Sjaan Ponsen — Rexdale
Hans & Derkje Ponsen — Newmarket
Frans & Jopie Ponsen — Orangeville
Lida & Harold DeVries — Exeter
and dear grandmother of:
Frances Ponsen
Gloria & Ed Roorda
Fred & Carla Ponsen
Peter & Theresa Ponsen
Andrew & Heather Ponsen
Ron & Monique DeVries
Jacky Ponsen & Mark
Tim de Vries
Ben Ponsen
and 11 great-grandchildren.
The funeral service was held December 4, 1986, at the Chr. Ref. Church in Newmarket, Ont. Rev. Salomons officiating.
Corr. address: J.J. Ponsen, 212 Currey Cr., Newmarket, ON L3Y 5M9

"... and being with you I desire nothing on earth." (Psalm 73:23-25)
On the Lord's Day, November 30, 1986, the Lord took to Himself His child, our son and brother-in-law,

JOHN C. RHEBERGEN

after a long struggle with leukemia at the age of 59 years.
We pray that the Lord will give comfort and strength to his wife Mary and children and grandchild.
Lovingly remembered by:
Mother-in-law: Mrs. Ann Zandstra.
Sisters- and brothers-in-law:
Sylvia & John
Dora & Hilbert
Shirley & Ron
Emmy & Bill
Margaret & Clarence
Greta & John
Jane & Gil
Wilma & Hans
Rose & James
Evelyn & Dick

On Sunday, November 30, 1986, after a lengthy illness, our dear brother,

JOHAN CHRISTIAAN RHEBERGEN

entered into his eternal rest at the age of 59 years. That he confessed Jesus as his Saviour is a comfort to his brothers, sisters and in-laws.
II Timothy 4:7,8.
Beloved husband of Mary De Boer — Trenton
Anita Rhebergen — Gr. Rapids, Mich.
Holger Larsen — Trenton, Ont.
Berend & Sina Rhebergen — Hengelo, Holland
Gerrie & Bart Boschman — Neede, Holland
Gerald & Frances Rhebergen — Tottenham, Ont.
Diana K. Hesselink — Georgetown, Ont.
Diny & Sidney Reitsma — Freelton, Ont.
George & Grace Rhebergen — Belleville, Ont.
Engbert & Ina Rhebergen — Brighton, Ont.
Henry & Leny Rhebergen — Cobourg, Ont.
Elly & Ralph Hoftyzer — Drayton, Ont.
Bertus Rhebergen — Hamilton, Ont.
John & Rita Rhebergen — Edmonton, Alta.
Tine & Harry Houtman — Toronto, Ont.
Peter Rhebergen — Toronto, Ont.
and nieces and nephews.
Funeral services were held at the Ebenezer Chr. Ref. Church in Trenton on Wednesday, December 3, 1986, at 2 p.m. Pastor John Groen from Trenton and Pastor Charles Cornelisse from Kingston officiated.

Personal

Christian gentleman, 52, wants to hear from ladies in early forties. Send replies to: Calvinist Contact, File #2449, 99 Niagara St., St. Catharines, ON L2R 4L3

Farmer in mid-fifties in southern Ontario, Christian Reformed, non-smoker, non-drinker, likes travelling, camping, reading, visiting friends and entertaining them, would like to meet sincere Christian lady. Reply to Calvinist Contact, File #2448, 99 Niagara St., St. Catharines, ON L2R 4L3

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
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Classifieds

Obituaries

"My grace is sufficient for thee!" (2 Cor. 12:9)
On Thursday, November 20, 1986, the Lord called home His child,

JOHANNES (Joe) SMIDS

at the age of 64.
Loved son-in-law and brother-in-law of:
Klaas & Harmke Bos — Brampton
Max & Barb Hoogstra — Red Deer
Jake & Alice Arends — Strathroy
Stan & Hilda Smids — Wyoming
John & Clara Bieshuizen — Sarnia
We pray that God will comfort and sustain Ena and her children.

"If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord." (Romans 14:8)
Suddenly on November 22, 1986, the Lord took home in His wisdom His child, our beloved son-in-law, brother-in-law and uncle,

ANDREW VEENSTRA

in his 64th year.
Beloved husband of Wilma Veenstra (nee De Vries).
We pray that God will comfort and sustain Wilma and the children.
Fred De Vries, Sr. — Chatham
Elsie & Frank Vriesema — Dresden
Margaret & Frank Van der Heide — Chatham
Ann & Elco Wiersma — Dundas
Arnold & Gertie De Vries — Dresden
Charlie & Jennie De Vries — Thamesville
Alice & Fred Postma — Chatham
Christina & Bill Kloostra — Dresden
Harry & Joanne De Vries — Dresden
Janet & John Fisher — Grand Rapids
nephews and nieces
Funeral services were held on Tuesday, November 25, in Clinton Chr. Ref. Church with Rev. H. Samplonius officiating.
Mailing address: W. Veenstra, R.R.#4, Clinton, ON N0M 1L0

Teachers

SENIOR HIGH — (Edmonton)
Effective February 2, 1987:

A full-time teaching position which includes two grade 10 and two grade 11 biology classes; two grade 12 physical education classes (emphasizing individually focused sports and personal fitness), and one grade 10 typing class.
This position is for the balance of the 1986/87 school year (the entire second term); but it holds definite promise for a full-time, 1987/88 appointment.

Direct inquiries to:
Stuart Williams (principal)
Edmonton Christian High School
14304 - 109 Ave., Edmonton, AB T5N 1H6
403-454-0791

CALVIN MEMORIAL SCHOOL
St. Catharines
requires a
principal

commencing August 1, 1987. We seek a candidate whose primary task will be to effectively administer the school (375 students) and provide educational leadership for the staff of 18 teachers. Interviewing will begin in November 1986. The Board hopes to make the appointment by February 15, 1987.

Inquiries may be directed to:
Association for Christian Education of St. Catharines
Mr. Louis Den Bak, Secretary of the Board
300 Scott St., St. Catharines, ON L2N 1J4

CALVIN CHRISTIAN SCHOOL
HAMILTON

The Education Committee invites applications for the following teaching positions:
a. **Grade two** — Commencing March 9, 1987, this position will be vacant. The Education Committee solicits applications from experienced teachers with a B.A. degree or B.Ed. degree or related, certified or eligible for certification under ministry regulations. This full-time position could result in employment continuing for the 1987/88 school year but is not a condition of employment.
Deadline for applications is Jan. 23, 1987
b. **Junior grade and primary grade** — Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been commissioned to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now.
Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time.

Direct your complete resume and/or inquiries to:
W.H. Hultink, Principal
Calvin Christian School
547 West Fifth St., Hamilton, ON L9C 3P7
(416) 388-2645

BARRIE: Timothy Christian School invites applications for an opening for **teaching-principal.** Please send applications to Mrs. Liz Tiemersma, Sec. of the Board, 123 Toronto St., Barrie, ON L4N 1K3; tel: 728-7075.

BELLEVILLE: Quinte Chr. High School requires a **music teacher** to commence duties on January 26, 1987. Send letter of application and resume to: Principal, Quinte Christian High School, 289 Pinnacle St., Belleville, ON K8N 3B3

DRAYTON: Due to maternity leave **Calvin Chr. School,** Drayton, has 2 openings.
1) **Special education,** 2½ days per week from March 23 to June 19, 1987.
2) Full-time **Grade 4** position, 17 students, from April 21 to June 19, 1987. Ability to teach French required. Please send resumes to: Mr. A.G. Vanderstoel, Principal, Box 141, Drayton, ON NoG 1P0; (519) 638-2935.

DUNCAN, B.C.: Duncan Christian School invites applications for **grades 2/3** teaching position for January 1987. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone: (604) 746-5341.

LEDUC, Alberta: Covenant Chr. School, Leduc, Alberta, is seeking a **teacher-principal** for the 1987-1988 school year. Send resumes to: Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1 or phone: 1-403-986-8192.

PEMBROKE: Teacher/Administrator. Starting date: Prefer January '87. Responsibilities include: Teaching grades 5-8 full-time, 1-4 part-time, and administrative duties between teaching. Qualifications: A degree in education. Experience is not essential, but is an asset. The individual should be organized and have administrative abilities. Apply: Send resume to Pembroke Christian School, c/o Education Committee, Box 563, Pembroke, ON Canada K8A 6X7. Starting rate: $22,500.

STRATFORD: Stratford and District Christian School invites applications for a full-time **grades 4/5/6** teaching position starting January 5, 1987. Preference may be given to an applicant who has majored in French. Please send letter of application and resume to: Mr. A. Bron, Principal, R.R.#1, Sebringville, ON N0K 1X0 or phone: (519) 393-5675.

WINGHAM: The Wingham and District Interdenominational Chr. High School Society will have a possible opening for a **teaching principal.** Duties to commence February 1, 1987, on a consultive basis, and full-time July 1, 1987. Send resume, letters of application and/or inquiries to: Mrs. Jane Vander Velden, c/o Wingham and District Chr. High, Box 820, Wingham, ON N0G 1W0; (519) 335-3964.

Help Wanted

Person wanted on a **dairy farm.** Room and board provided. (519) 523-9610.

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Applicants should expect to teach introductory freshman composition and literature courses plus additional courses in literature, writing or criticism — as determined by departmental needs and the applicant's qualifications. The Ph.D. is preferred.
Qualified individuals who are committed to a biblical, Reformed, theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to:
Dr. Douglas Ribbens
Vice President for Academic Affairs
Dordt College, Sioux Center, Iowa 51250
Ethnic minorities and women are encouraged to apply. Dordt College is an Equal Opportunity Employer.

Holland Christian Homes
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Phone: 459-3333

CSI DISTRICT II
(Manitoba, Saskatchewan, Alberta, Montana)
invites applications for the position of
Curriculum Co-ordinator

The successful candidate will have a minimum of 5 years teaching experience and will provide leadership in curriculum development in a large Christian school district.
Canadian employment and immigration regulations apply to this position.

Application with resumes and references are to be sent to:
Dr. Alyce Oosterhuis
Curriculum Office
14304 - 109 Avenue, Edmonton, Alberta T5N 1H6

Deadline for application is Feb. 15, 1987

Classifieds/Events

Employment Wanted

Grade 12 graduate of Beacon Chr. High School, St. Catharines, Ont., presently employed in service station/garage, very mechanically inclined. I am looking for an apprenticeship in auto mechanics. Prefer Niagara Peninsula, but willing to go anywhere. If you have a place for me, please call Wayne at (416) 935-7690 evenings.

Ministers

London First CRC, Ontario, Canada is seeking a pastor to work part-time, to assist our pastor, mainly in the task of pastoral visiting. Please send inquiries to London First CRC, 513 Talbot St., London, ON N6A 2S5.

For rent

For sale or rent: Mobile home (in Florida) for sale; $13,000 U.S., or rent $600 U.S. per month; in adult park near Orlando and attractions. Livingroom 24' x 16', 2 bedrooms, 1½ bathroom, new screenroom, carport. Call 1-305-889-8612 (Florida).

For rent near Orlando, Florida, furnished efficiency unit. $80 (U.S.) per week or $300 (U.S.) per month. Call (416) 791-0250.

Two bedroom duplex for rent in Vineland; fridge and stove included; $325 per month, plus utilities; no pets.
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Organ - Gilbransen
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An ad in *Calvinist Contact* gets results. Why not place one?

Calendar of Events

Dec. 19 Christmas Concert by Adoramus-Maranatha Choirs, directed by John Hunse, at 8 p.m. in Mount Hamilton CRC, **Hamilton**, Ont.

Dec. 20 "The Ambassadors" in candlelight service, at 8 p.m. in First CRC, **Hamilton**, Ont.

Dec. 20 Christmas concert at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. in **Willowdale** (Toronto). By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 21 Christmas Concert by Adoramus-Maranatha Choirs, directed by John Hunse, at 7:25 in the CRC of **York**, Ont.

Dec. 21 Christmas Concert by the Bel Canto Christian Choral Society, the St. Thomas Ladies' Choir "Gloria in Excelsis" and the St. Thomas District Male Choir "Crescendo" in the First United Church, St. George St., **St. Thomas**, Ont., at 8 p.m.

Dec. 21 Organ recital "Christmas at Twilight" presented by Henri H. Vanderkooi, together with pianist Ashton McMaster and soloist Jean Parrott. At 4 p.m. in United Church, Brown and South Sts., **Port Hope**, Ont.

Dec. 21 Christmas Concert by the Brampton Christian Choral Society "Praise the Lord." Highlight: "The Birth of Christ" with Andre Knevel at the organ, W. Hoekstra directing. At Second CRC, Steeles Ave., W., **Brampton**, Ont. at 8 p.m.

Dec. 21 Christmas Celebration at 8 p.m. in Covenant CRC, **St. Catharines**, Ont. The "Collegium Musicum Male Chorus" directed by Gerzinus E. Hoekstra will perform Christmas spirituals and a cantata by Lubeck. A brass septet and organ will assist in audience singing of Dutch and English Christmas carols. Refreshments after. **NOTE DATE CHANGE!!!**

Dec. 24 Christian Choir "New Life" will present their traditional Christmas Eve concert, with audience participation, 7:30 p.m. at the Maranatha Chr. Ref. Church, **St. Catharines**, Ont.

Dec. 26 Boxing Day annual hockey tournament in the Perry St. Arena, **Woodstock**, Ont. Starts at 7 p.m., eight teams participating.

Dec. 28 Organist Christ Teeuwsen and "The Ambassadors" in seasonal concert at Knox Presb. Church, **St. Catharines**, Ont., at 8 p.m.

Dec. 31 New Year's Eve Organ Concert with audience participation at 7:30 p.m. in the Reformed Church, 79 Speedvale Ave. East, **Guelph**, Ont.

Jan. 5 - Feb. 9 Dobson Film Series on Jan. 5, 12, 19, 26, Feb. 2 & 9, each night at 8 p.m., in the Chr. Ref. Church, 1880 Lakeshore Rd. W., **Clarkson**, Ont.

Feb. 11-25 "Women in Society," a King's College-sponsored mini-series of lectures. Dates Feb. 11, 18 and 25 in the Christian School Library, **Lacombe**, Alta. Watch for local announcements.

Mar. 7-12 Five rallies to commemorate the 12th anniversary of the Canadian Christian Education Foundation, featuring Dr. Joel Nederhood as keynote speaker. **March 7: Taber, Alta.; March 9: Calgary; March 10: Red Deer; March 11: Neerlandia; March 12: Langley, B.C.**

Advertising Deadlines

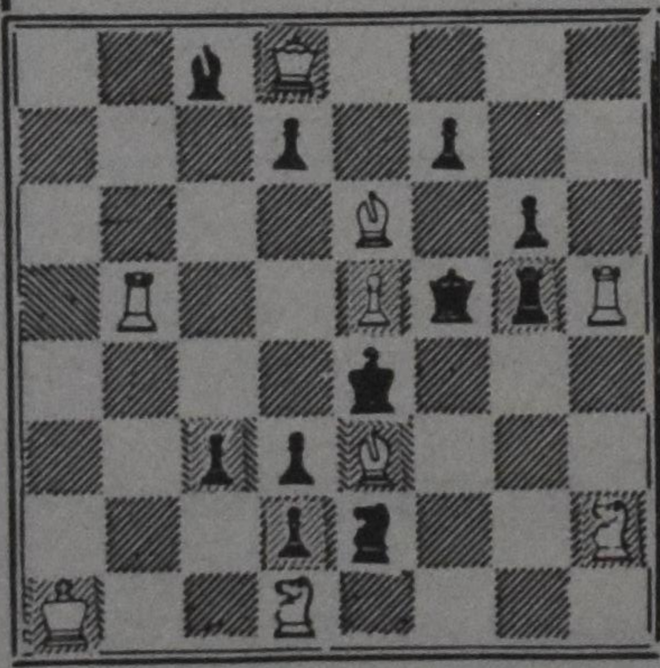
Dated	Mailed	Display advertising	Classified deadline
Fri.Jan.2	Tues.Dec.23	Wed.Dec.17-8:30a.m.	Thurs.Dec.18-8:30a.m.
Fri.Jan.9	Tues.Jan.6	Wed.Dec.31-8:30a.m.	Thurs.Jan.1-8:30a.m.
Fri.Jan.16	Tues.Jan.13	Wed.Jan.7-8:30a.m.	Thurs.Jan.8-8:30a.m.

Let's Play Chess

P. Layer

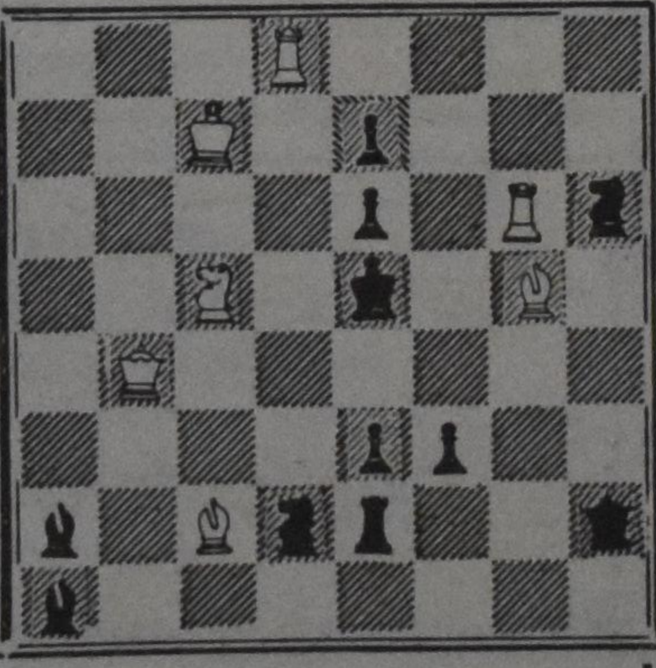
SECOND SERIES OF PROBLEMS IN DECEMBER

#1118
T. De Jong, Holland, 1948
11



9
3-mover 3 pts.

#1119
L.E. Zagoruyko, Russia, 1947
11



7
2-mover 2 pts.

Notes
1. The three-mover is tricky. Although the Black King is trapped, he has a few potential escape routes. The White pieces which are not guarding vital flight squares don't seem to be able to threaten a checkmate. Please give the key, threat and all variations to gain three points.
2. The two-mover is the corrected version of #1113. Pieces seem to get moved enroute to the printer! A secret chess-player? Please give the key and threat, if any for #1119.
3. The deadline is Jan. 20, 1987 for all solvers.
4. I want to take this opportunity to wish all of you a very joyous holiday season and all the best for 1987.

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Further details and application forms are available. Forms must be completed and returned by April 1.

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Address
City State Zip
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$10 ___ $25 ___ $50 ___ $100 ___
$500 ___ Other ______ Thank you!

Come out of the cold! Spend an evening a week at ICS this winter!

The Institute for Christian Studies (ICS) is offering three evening courses this winter. We hope you'll join us for a few hours each week!

Biblical Foundations: New Testament
Dr. George Vandervelde will lead the class through the New Testament, focusing especially on the specific message of each of the gospels, the central themes of the Pauline epistles, and some basic approaches to the second coming of Christ.
Monday evenings, 7 to 10 p.m., January 12 through April 13

Central Issues in Christian Philosophy of Education
Dr. Harry Fernhout will identify conceptions of the nature of persons and the role of the learner, paying particular attention to the work of thinkers in the Reformed tradition. With the class, he will attempt to articulate a Christian understanding of the nature of the learner and of the teaching-learning process.
Tuesday evenings, 7 to 10 p.m., January 13 through April 14

Marriage and Marital Therapy
Dr. Stan Skarsten will examine from a Christian perspective some cultural assumptions about marriage and marital therapy and will critically examine current major approaches to marital therapy and the role and mandate of the therapist.
Wednesday evenings, 7 to 10 p.m., January 14 through April 15

This winter ICS is also offering a three-week interim course on **Marxism, the Arts, and Society** to be taught by ICS graduate and current Calvin College professor Dr. Lambert Zuidervaart, January 6 through 28 during the daytime. The class will explore whether the practice of an art form is neutral and examine the factors shaping artistic practice.

Admission
Auditors need only the permission of the instructor, while those who intend to take any of the above courses for credit must possess a B.A. degree in an appropriate field and go through the application process. **Deadline for applications is December 31.**

Fee
The fee is $115 to audit or $225 for credit.

For more information call the ICS Admissions Department at (416) 979-2331 or write us at 229 College St., Toronto, ON M5T 1R4.

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ICS

ANOTHER STEP TOWARD ASSURED HOUSING FOR ONTARIO

What Ontario's new Rent Review System means to tenants and landlords.

The Ontario Government has passed the Residential Rent Regulation Act, creating a new system of rent review.

This legislation is based upon an agreement reached by a special committee of tenants and landlords on how to improve the rent review system in Ontario.

The basis of the new legislation: *to increase protection for tenants and to encourage the construction of new rental housing.*

The major features of the Residential Rent Regulation Act are:
• The extension of rent review to cover all private rental units in Ontario.
• The creation of a streamlined rent review process, designed to be accessible, quicker and ensure consistency.
• The establishment of a flexible Rent Review Guideline, adjusted annually to reflect changes in inflation.
• The creation of an Ontario-wide *Rent Registry* to record the maximum legal rent for every rental unit in the province.
• *A Residential Rental Standards Board* to ensure the proper maintenance of all rental properties in Ontario.

In summary, the new Act provides full protection for tenants, while at the same time encouraging the construction of new rental housing.

Streamlined, simplified rent review process

The new rent review process is designed to be fast, friendly and efficient. Now, disputes over rent increases can be settled within a 90-day period.

Through a network of 21 local Rent Review Offices, tenants and landlords will have the opportunity to work together with a *Rent Review Administrator.*

This Administrator may arrange meetings between tenants and landlords, help them in obtaining and completing any necessary documents, and generally, be available to provide free assistance on any aspect of the rent review process.

As well, each Rent Review Office will be providing an on-going program of seminars and workshops. These will be designed specifically to educate tenants and landlords about all parts of Rent Review.

Extension of Rent Review

In the past, only those rental units built prior to 1976 were protected by rent review.

The new system:

• All private rental units in Ontario are protected by rent review whether they were built prior to 1976 or afterwards.

Rent Review Guideline

Under the previous system, a fixed guideline could not always reflect changing economic conditions.

The new system:

• A flexible Rent Review Guideline is adjusted annually and is based on the change in cost of maintaining a typical well-run rental building.
• The Guideline calculates the average change in costs over the preceding three-year period, protecting tenants from the effects of sudden jumps in inflation.

NOTE: The 4% Guideline is in effect retroactive from July 1st, 1985 to Dec. 31st, 1986. The Guideline for 1987 will be announced within 30 days.

The filing of an application for rent review at a local office will set in motion a simplified process.

The Rent Review Administrator, using clear and concise rules, will oversee the process from beginning to end.

A most significant streamlining aspect for both parties is that landlords will be allowed a fixed amount for operating costs. The result: the elimination of lengthy disputes between tenants and landlords over operating costs.

To ensure easy access to Administrators, all 21 Rent Review Offices in the province will be open at hours convenient to the public.

The Rent Registry

Under the previous system, it was not easy for a tenant to check whether the rent for their unit was legal.

The new system:

• A computerized Rent Registry will record the maximum legal rent which can be charged for every rental unit in the province. This information will be updated annually according to rent increases set by the new guideline.
• Landlords of buildings containing more than six rental units will file first, with landlords of small buildings filing later.
• Those landlords required to register first will file with the Registry the rent that was actually charged for every rental unit on July 1, 1985.
• Most landlords will only be required to register one time.
• Information from the Registry computers will be free of charge and available to everyone by toll-free telephone.

Rent Review Appeals. If a tenant or a landlord is dissatisfied with the decision reached by the Administrator, an appeal can be made to a new Rent Review Hearings Board.

No fees will be charged for appeals.

Maintenance Standards

In the past, rents could still go up even though building maintenance went down.

The new system:

• A Residential Rental Standards Board will establish fair standards to ensure proper maintenance of rental units throughout Ontario.
• Failure to meet these standards may result in either suspension or forfeiture of rent increases.

Full information available

The new Residential Rent Regulation Act makes major changes in the law affecting both tenants and landlords across the province.

The implementation of these measures will begin immediately and will be completed by February 2, 1987.

If you would like more detailed information, please complete and return this coupon.

MINISTRY OF HOUSING
RENT REVIEW DIVISION
4TH FLOOR, 777 BAY STREET
TORONTO, ONTARIO M5G 2E5

Send me a copy of the guide to Ontario's new Rent Review System:

NAME ____________________

ADDRESS ____________________

CITY ____________________

POSTAL CODE ____________________

Ontario Ministry of Housing
Hon. Alvin Curling, Minister

Send today for your guide to Ontario's new Rent Review System.

Dutch

Het huis van Dientje (11)

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

Lini R. Grol

''Ik heb alleen maar een kopje en schoteltje,'' verontschuldigde Irene zich, maar voegde er aan toe: ''Het is wel mooi, erg mooi, ik ben expres voor jou naar een speciale zaak gegaan.''

''Ach, Irene, je had helemaal niets hoeven te brengen,'' zei Dientje ''Ik ben helemaal niet gewend zo verwend te worden.''

''Er zit ook een pretzel in, voor brood en zout, dat doen wij in Polen als we een nieuw huis ingaan, als een teken dat we goed geluk, of liever Gods zegen willen brengen.''

Ze keek onderzoekend in Dientje's gezicht. Zouden de anderen me daarvoor uitlachen, scheen ze te vragen.

''Maar dat is prachtig mooi. Mijn moeder zegende ook altijd het huis voor we ergens introkken. Dat is juist mooi.'' Dientje knikte blij. Ineens was Irene gewonnen en beklom de nu nog onbeklede trap.

''Há, die Irene,'' werd er vrolijk geroepen. ''Leuk dat je ook bent gekomen. Is dit geen gezellig huis? Wat een bofferd is die Dientje, amper in Canada en daar heeft ze al een eigen huis.''

Even bleef Irene beduusd staan. Zo zelden gebeurde het, dat iemand haar aansprak in het ziekenhuis, en nu ineens schenen ze het allemaal leuk te vinden dat ze er was. Ze moest de cadeautjes bewonderen, en één van de collega's had een grote taart gebakken, en daar moest ze ook van proeven. Dank zij al de goede gaven waren er nu ook kopjes voor allemaal.

''Zeg Dientje, hoe zat dat nu eigenlijk dat je zo ineens een lage hypotheek kreeg,'' vroeg de hoofdzuster. Wie was die onbekende goede man die je zo terwille was?''

Dientje keek op van haar stuk taart en haalde haar schouders op: '''k Heb geen flauw idee, ik ken hier immers niemand, en de makelaar kende hem ook niet. Hoofdzaak is dat hij het heeft overgenomen voor me.''

De hoofdzuster knikte, maar hield aan: ''Ik ken hier aardig wat mensen, wat is de naam van die man?''

Dientje haalde haar boekje te-voorschijn: ''Mr. en Mrs. M. Gielarowski,'' zei ze vol verwachting naar haar hoofdzuster kijkend.

Die schudde haar hoofd. Nee, ik ken niemand bij die naam. Ineens draaide zij zich naar Irene. ''Dat klinkt pools is 't niet, Irene? Ken jij die lui soms??''

Irene verslikte zich bijna in haar taart. Ze schudde haar hoofd en zei eindelijk: ''Er zijn zoveel van die naam in deze stad.'' Ineens was niemand meer geïnteresseerd in het geval. Sommigen moesten naar huis en anderen moesten nog gaan winkelen. De eerste die ging was Irene, die nodig haar boodschappen moest doen en met de bus mee moest.

''Kom maar Irene, ik geef je een lift naar de stad,'' zei de hoofdzuster en stond op. Irene volgde bedeesd.

Even later was Dientje weer alleen, het huis was weer leeg, maar het was net of ze nu niet langer eenzaam was. Ze hadden druk gelachen en gepraat met elkaar, en haar kasten waren vol met al de leuke dingen die ze had gekregen als een bewijs dat ze niet alleen was in Canada.

Na de housewarming was alles een beetje anders op de afdeling. Het was net of men elkaar nader was gekomen. Men had meer belangstelling voor de nieuweling en Dientje had het gevoel dat er een grotere toenadering was tussen haar en de collega's. Natuurlijk was de hoofdzuster nog even streng als ze op de afdeling was, maar als ze elkaar nu op een feestje ontmoetten was er iets kameraadschappelijks tussen hen en konden ze samen grappen over allerlei dingen.

Zo nu en dan kwam er eens één van de collega's over voor een kopje thee of koffie. En op een goede dag kreeg ze een uitnodiging om ergens een avondje te komen. Dientje kleedde zich met bijzondere zorg, want ze had een dag van tevoren eens gekeken waar deze collega woonde. Het was in de nieuwe wijk in een mooie bungalow.

Haar collega was getrouwd en had al grote kinderen. Die kwamen even om het hoekje kijken en verdwenen al gauw. Nu zat ze onwennig en een beetje verlegen met haar collega en haar moeder. De echtgenoot was naar één of andere wedstrijd.

''Wat is er op de T.V.?'' vroeg de moeder verveeld.

Dientje keek verschrikt van haar collega naar haar moeder. Was ze overlast? Betty, haar vriendin, schudde haar hoofd: ''We hebben geen behoefte aan T.V. moeder, we hebben een gast. Maar als u wilt gaan kijken, ga dan in de recreatie-kamer.'' De moeder keek even verongelijkt en zei toen bijna wanhopig: ''Maar wat moeten we dan doen?''

Dientje zat in tweestrijd, moest ze maar gaan? Per slot had men haar nog geen kopje thee of koffie aangeboden, en ze was er al een half uur. Ze stond aarzelend op: ''Ik denk dat ik maar eens ga.'' Ineens kwam Betty in actie. ''Nee, nee, je kunt nog niet gaan. Ik heb van alles klaar, blijf alsje-blieft. Ze drong Dientje terug in haar stoel. De moeder verzekerde haar nu ook dat Betty teleurgesteld zou zijn als ze ging zonder iets te gebruiken.

- *Lini Grol schrijft zowel engelse als hollandse verhaaltjes. Ze woont in Fonthill, Ontario.*

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Witte toga's doen het niet

L.H. Kwast

Het gebeurde vele jaren geleden. Om precies te zijn: in het voorjaar van 1953. In het conferentiecentrum van de Protestantse Geestelijke Verzorging van de krijgsmacht (Beukbergen, Huis ter Heide) werd een tweedaagse samenkomst van alle actief dienende leger- en luchtmachtpredikanten ge-houden. De leiding was in handen van de hoofdleger-predikant kol. ds. A.T.W. de Kluis.

Het ging ook toen al om het oorlogsvraagstuk inclusief het probleem van de kernbewapening.

De discussie werd, zoals onder dominees tamelijk gebruikelijk, zeer bewogen. Daarbij kwam de Koreaanse oorlog op het tapijt. Een jonge collega kwam overeind, vroeg het woord en zei toen pathetisch: ''Wij moesten met witte toga's aan tussen de linies gaan staan en naar beide zijden roepen: Houdt in Godsnaam op met die gruwelijke waanzin!''

Verschillende toehoorders knikten instemmend. Blijkbaar verkeerden zij in de mening — die ook vandaag her en der wordt gehuldigd — dat politici van nature geneigd zijn onder de indruk van kerkelijke stemmen te komen.

Kritische stem

''De rol die de kerken samen in het Oost-West-conflict kunnen spelen, is slechts van zeer geringe betekenis. In het Westen is de invloed van de kerken verminderd. In de Sovjetunie is — als gevolg van de nog steeds heersende terreur — het vredesgetuigenis van de kerken bepaald door een vereenzelviging met de nationale politiek. Daardoor loopt het vredeswerk van de kerken gevaar de tegenstellingen in de wereld te verscherpen.''

Dat zijn woorden van *dr. J. A. Hebly*, theoloog en groot kenner van de kerken in Oost-Europa, en bepaald geen Russenvreter. Hij is al jaren gewend met koele en nuchtere ogen het politieke en kerkelijke spectrum van Oost- en West-Europa gade te slaan. Hij waarschuwt al veel langer tegen overschatting van kerkelijke en christelijke invloed op de internationale politiek.

Historische ervaring onderstreept Hebly's critiek. Laten we het niet hebben over de Middeleeuwen toen de kerk een overheersende positie innam. Maar sedert de zeventiende eeuw hebben kerk en christenheid in het internationale politieke bedrijf maar heel weinig inspraak gehad. Europa's koninkrijken en republieken besloten al dan niet tot oorlog en/of vrede aan de hand van taxatie van hun nationale belangen.

Pauselijke woorden vervlogen als rook

Paus Pius IX verklaarde bij het begin van de Krimoorlog (1854-'56; Engeland, Frankrijk en Turkije tegen Rusland): ''De oorlog moet verdwijnen en van de aarde verbannen worden.'' Intussen stoomden de vlooteskaders naar de Zwarte Zee. Dezelfde paus waarschuwde koning Wilhelm I van Pruisen aan de vooravond van de Frans-Duitse oorlog (1870-'71). Het was tevergeefs.

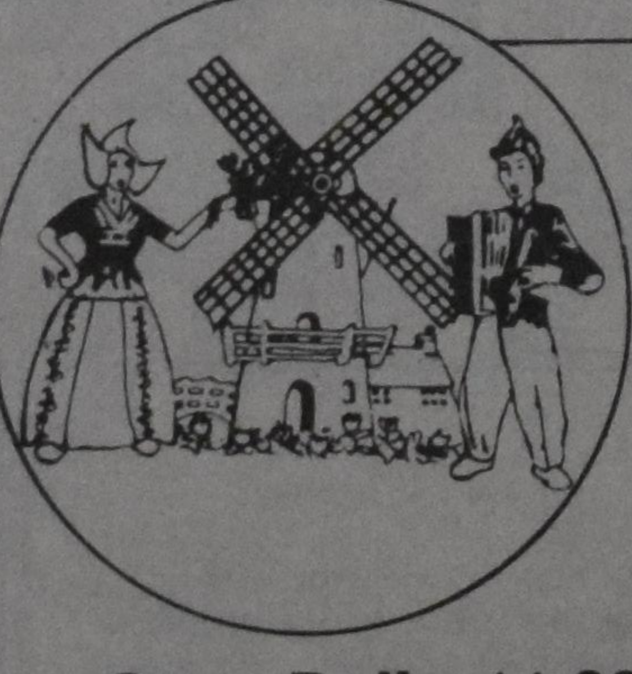
In het begin van onze eeuw waren het Pius X en Benedictus XV die de mogendheden bezwoeren om andere wegen in te slaan dan die van oorlog. Maar de Eerste Wereldoorlog was niet tegen te houden. Pius XII zag de Tweede Wereldoorlog opdoemen. Naar zijn woorden van alarm werd niet geluisterd.

En dan te bedenken dat pausen de eerste vertegenwoordigers zijn van de grootste christelijke kerk in de wereld. Hun woorden laten de politieke weegschaal niet meer doorslaan.

Verschillende golflengten

De wereld van de politiek is heel anders dan die van de kerk. Wie goed in zijn Duits zit en een turfje van omtrent 800 bladzijden aandurft, moet

Vervolg op pagina 20...



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De humor dat het leven verzoet van een ambtenaar

Een goede oude bekende uit de wereld der Nederlandse ambtenarij heeft uit de gas- en electriciteitsrantsoeneringstijd een aantal vermakelijke stijlbloempjes verzameld uit zijn overvloed van aanvragen- en klachtenbrieven.

Hier zijn ze:

1. Edelachtbare Heren, Hiermede wil ik u vragen, of u het eens in de handen wilt nemen van onze afwatering.
2. Tot mijn verbazing deel ik u mede, dat ik op 12 december met een hersenschudding in de ongevallenwet ben gaan lope en daar ik vader ben van een vrouw en vier kinderen, zitten wij automaties om cente verlegen. Ik moet toch ook betalen mijn huishuur en verdere levensstanden. Maar ik weet wel dat de mannen met de dikke beurzen maling hebben aan Jan Grijpstuiver. Ik wil u mondelings wel eens bezoeken, maar als ik er niks van hoor, neem ik mijn beweging in handen, want mijn vrouw verwacht iedere tien minuten een babbie. Geef dus uitkering anders kom ik in geldelijke omstandigheden te verkeren. Ik blijf in blijde verwachting zitten wachten ...
3. Verzoeke meer gas, daar ik op 15 april een zoon heb erbij geboren wat me door de drukte geheel door het hoofd is geschoten.
4. Mijn moeder werd door de tand des tijds gedwongen bij mij te komen inwonen.
5. Mijn gezin telt vier ledematen.
6. De kamer is niet alleen schadelijk voor de gezondheid, maar ondergraaft ook de zedelijkheid van mijn 8 jarig zoontje.
7. Wij zijn zo bekrompen, dat wij slechts twee bedden in het vertrek kunnen opstellen. Wij hebben het zo benauwd dat wij ons niet keren kunnen van de ruimte.
8. Daar mijn vrouw een zoon ter aarde heeft geschonken verzoek ik u ....
9. Ik zit van alles zonder ...
10. Mijn vrouw moet hete zitbaden gebruiken. Als de kachel brandde kon ze het daarop doen.
11. Bij een bombardement heeft mijn zuster haar echtgenoot en haar hele inboedel verloren.
12. Door omstandigheden van een kwaal moet ik mij meerdere malen per week wassen. Daar ik alles in het donker moet doen verzoek ik u vriendelijk of u mij een eindje tegemoet wilt komen.
13. Wij moeten dringend een andermans woning.
14. Wegens ziekte van mijn vrouw heb ik tijdelijk een ander gehad.
15. Ik ben niet iemand die zo maar gas laat vliegen.
16. Mijnheer, toen ik een kachel had, dee ik vaak een hoop op de kachel, maar nu moet ik alles op het gasfornuis doen.
17. Wij zitten zo krap, dat de mensen naast ons die griep hebben ons door de muren aansteken. Als u eens polshoogte kwam nemen kon u zelf ook de koorts krijgen.
18. Aan de éne kant is mijn vrouw in verwachting en aan de andere kant regent het in. De W.C. is bouwvallig en zodoende kunnen wij daar niet langer wonen. Als het hard waait, zijn wij met levensgevaar verbonden.
19. Wij hebben reumatiek en een kind van 5 jaar.

Dit komt allemaal van het vocht. U moet hier eens naar kijken en er iets aan doen.

20. Mijn vijf dochters liggen zo maar blood op zolder. Edelachtbare Heren komt u toch eens kijken.
21. Wij hebben een kamer verhuurd aan een oude dame van 86 jaar waarin de hele dag de kachel moet branden.
22. Ik gebruik wekelijks zowat 90 muntjes per maand.
23. Het orgel waarop ik les geef wordt electrisch voortbewogen.
24. Ik zit van alles zonder, zoals u weet is mijn schoonmoeder pas dood, die ook al geen inkomen had, en nu moet u me nog krengen terwijl ik spring van ellende, mijn schoonmoeder van wijlen kost me ook al fl. 1.50 per week.
25. Verzoeke meer gas daar mijn vrouw in een kinderbed ligt.
26. Verzoeke beleefd een kleine toelage voor de geyser daar we in 6 jaar geen bad hebben durven gebruiken maar de schubben worden te groot.
27. Gaarne zou ik in aanmerking willen komen voor gezinsvermeerdering met een baby.
28. Ondergetekende gebruikte tot voor kort gas en petroleum, maar heeft nu bovendien nog zijn schoonmoeder in huis.
29. Tot voor kort bereidde mijn vrouw alle spijzen met petroleum.
30. Ik ben een staande vrouw alleen. Ik heb me laten brabben met vast recht. (bedoeld wordt hier waarschijnlijk: schrappen voor vast recht)
31. En daarmee moet ik vijf grote mensen bekoken en bestrijken en bewassen. Wat het koken betreft staan we op een zeer laag standpunt.
32. Wij zijn zo benauwd behuisd, dat mijn man de pot mee naar de gang moet nemen.
33. Ik ben sedert 5 maanden getrouwd en mijn vrouw is in andere omstandigheden geraakt. Nu vraag ik u moet dat zo blijven. Doet u er wat aan?

Hier is een andere bloemlezing uit brieven, zoals die bij de volkshuisvesting (ergens in Nederland) plegen in te komen.

1. Mijn woning is niet vierkant, maar een zeer ongebruikelijk trapezium.
2. De huur is wel omlaag gegaan maar de vloer ook.
3. Ik heb zo'n last van mieren in mijn fundamenten.
4. Het vocht dringt door de vloer van de slaapkamer van mijn oude moeder, die helemaal verrot is.
5. Ik heb een lek kaasje op zolder en dat is naar beneden gekomen.
6. De echtgenoot pleegt bij tijt en wijle in historische aanvallen te verkeren.
7. Het vijfde kind is op komst en staat voor de deur.
8. Reeds ruim 6 jaar ben ik getrouwd met een kind van 2½ jaar.
9. Ik zit al twee jaar op een kacheltje te koken, dat is geen doen meer.

Ingezonden door P. D. Mellegers, Windsor, Ontario.

Een verwaarloosde verwarmingskachel kan gevaarlijk zijn.

De beste manier om uit te vinden of uw centrale verwarming veilig functioneert is het te laten nakijken op geregelde tijden door een erkende verwarmingsinstallateur. Een vlug onderzoek kan kleine problemen aan het licht brengen, voordat ze grote problemen worden.

Een geblokkeerde schoorsteen of een foutief afgestelde kachel kan ernstige problemen en zelfs de dood veroorzaken, doordat giftige kolendamp uw woning kan binnendringen. Of, wanneer er niet voldoende luchtaanvoer is voor de juiste verbranding, dan kan het gebeuren, dat de uitlaatgassen verhinderd worden uw schoorsteen uit te trekken en teruglekken in uw woning.

Dit kan gebeuren, wanneer de open haard, keukenventilator of andere luchtverversende apparatuur in uw woning in gebruik is.

Als u een huiseigenaar bent, dan hebt u de verantwoordelijkheid er voor te zorgen dat uw centrale verwarmingskachel op de juiste manier wordt onderhouden. Een veilige verwarmingsinstallatie is beter voor uw gezondheid.

Voor verdere inlichtingen, neem contact op met uw leverancier van aardgas, olie of butagas. Of, telefoneer uw dichtstbijzijnde erkende verwarmingsinstallateur.

Dit is een mededeling van de "Fuels Safety Branch of the Ministry of Consumer and Commercial Relations."

Ministry of Consumer and Commercial Relations

Ontario

Minister, Hon. Monte Kwinter
Premier, Hon. David Peterson

Witte toga's doen het niet

... vervolg van pagina 19.

maar eens lezen wat de historicus *Lothar Gall* onder de titel *Bismarck, der weisse Revolutionär* geschreven heeft. Daar kom je een wereld van een eeuw geleden tegen waarin het precies zo toeging als vandaag: nationale belangen lopen evenwijdig of staan dwars op elkaar. En het is voortdurend de kunst om al balancerend de eigen nationale belangen te bevorderen en voortdurend naar de gunstigste uitgangspositie te zoeken. Daarvoor heb je diplomatie nodig, drukmiddelen, politieke ruilhandel en een gunstige publieke opinie. En mocht de zaak uit de hand lopen, dan val je terug op geweld, aangenomen dat dat geweld het politieke doel dient.

Zo werkte dat toen. Zo werkt dat vandaag.

Dat is voor de kerk een wezensvreemd terrein. Zij is met de politieke spelregels weinig vertrouwd. Zij ziet wel wat op de planken wordt gespeeld, niet wat achter de coulissen wordt uitgedokterd. Haar informatie is in hoge mate gebrekkig. Politici zijn niet gewend zich in de kaart te laten kijken. Daar komt bij dat de kerk, *omdat zij kerk is,* het diplomatieke en politieke spel niet kan meespelen. Zij is van een andere orde en moet zich naar die andere orde gedragen.

Er is meer: in de Bijbel worden contrasten getekend. Om enkele te noemen: geloof en ongeloof, Koninkrijk Gods en koninkrijken van deze wereld, de Vader der lichten en de vorst der duisternis, gerechtigheid en onrecht, belijden en verloochenen. Voordat je er erg in hebt, verdisconteer je die contrasten in je (christelijke) beoordeling van wat zich in de internationale politiek aan je opdringt. Maar dan ga je heel gauw in de fout. Want in de politiek, zowel nationaal als internationaal, is zwart-witte duidelijkheid zeldzaam. Het zijn allerlei grijze nuanceringen die je tegenkomt. Dan wordt de beoordeling veel moeilijker.

Conclusie

De jonge dominee op Beukbergen was van zeer goede wil. Hij verafschuwde wat wij allen verafschuwen: de opoffering van zo vele levens voor dubieuze doeleinden.

Maar zowel witte toga's als kerkelijke oproepen zijn niet effectief. Dat kunnen wij weten.

De weg is veel langer, de bochten zijn veel onoverzichtelijker, het terrein is vol van weerbarstig struikgewas.

Overgenomen uit de Friese Kerkbode, 26 september 1986.

Amsterdam

Bertus Aafjes

Amsterdam, o stad van De Keyser,
Voor wie aan uw grachten ontlook
Schooner, vriendelijker en grijzer
Dan welke stad ter wereld ook.
Laat de zwaan der verbeelding zweven
Over der olmen overvloed,
Waar hij tuurt, het is om het even,
Wil de ziel zich nestelen voorgoed.
Want binnen de lassos der grachten
Is het leven zo warm en zo klein,
En men bouwt een nest van gedachten
Achter een blinkend raamkozijn.
Maar ook aan het IJ wil men leven
Waar men zoo, uit zijn ruit vandaan
— Als stond het huis met zijn voorsteven
In 't water — uit varen gaan.
Het is er zo groen en zo donker
Alsof men onder water woont
En door geheimzinnig geflonker
Altijd dieper wordt meegetroond;
Naar het rijk van de zeemeerminnen,
Met haar zilveren schubben aan;
Naar een rijk van ivoren tinnen,
En naar 't rijk van den moriaan.
Het voorjaar is er anders, rijper,
En de parken vol ruischend groen,
En de merel fluit als een pijper
Al zijn fugas door het plantsoen
De zomer is er voller, zachter,
En door een gouden lijst omlijnd
Blijft het woud van de torens achter
Als de zon aan de kim verdwijnt.
Herfst maakt oud goud van duizend
dingen,
Kruinen verzamelen gerucht,
En een meeuw op flitsende zwingen
Wiekt als een veldslag door de lucht.
Winter dwaalt langs bevroren grachten
Als een oud en gebogen man,
Met een dunne laag witte en zachte
Sneeuw op zijn kraag van astrakan.
En op de maat van de seizoenen
Zingt het carillon hoog of laag,
En dalen schuchtere visioenen
Uit de hemelen naar omlaag.
Gaper, gaap aan den ouden gevel;
Torenhaan, kraai uw roestig lied;
Meermin, verlies u in den nevel
Van het over-IJsch oeverriet;
Torenwoud, tors de klare nachten;
Olmen, rijst omhoog in uw stam;
En verhef u boven uw grachten,
Onbeschrijfelijk Amsterdam.

Fragment uit "Een voetreis naar Rome"

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